The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

A WORD FROM THE COUNTRY.

MY DEAR DOCTOR:

I am heartily glad that you are so patient and that you are so hardy. For, although the summer has been cool, and the city spared its usual experiences, yet, stones are stones, and not grass; and bricks are never half so red as when all the trees are green, and birds are singing in them.

But since you cannot have them, perhaps it may be of some comfort to you to know that birds are nearly through their song season. It is only in maidenhood and marriage that they sing. Like many another pretty creature upon whose musical education great pains have been bestowed, birds, after they go to housekeeping and have children to bring up, forget to play much and quite neglect all their accomplishments. The dear little sparrow—the song-sparrow—is an exception. This little homely bird sings right through the year, in green leaf, yellow leaf, and sere leaf. But I never hear the birds, nor the next musical sound to theirs, the flash of leaves, when the wind suddenly puffs on them, but I pity friends cooped up in the city. What *can* you find in your *exchanges* to need your attention? Papers are summer-dull. And religious newspapers, in hot weather, the editors mostly gone to the springs, and their substitutes running nightly to scissors, who can endure them? Papers well borne are blessed to us, however, like any other affliction. But ah, how full of good reading they are in summer! They are the very sweet apples of the orchard, a dull insipid sweet.

But, not so your column in *The Independent*. The *items* column is worth more than all the small fry of correspondents, with an editor thrown in to boot! Like a caravan, it stretches along in columns, with packages and parcels, spices and gems, bits of fragrance, or cunningly wrought metals, gathered from the Orient and from the whole world besides. The items of the paper, like the stuffing of a Thanksgiving turkey, represent everything in the house, crusts of bread, crackers, and all spices.

But, while you thus perform sterling duty, and are a model of industry and patience, an example to the young man in the office, *we* are sailing with the clouds, changing with the shadows, resting under cosy trees, playing cousin to the crickets and ants, exploring new roads as evening comes on, reading pleasant books—like our friend Fields, whose letters from Europe are like the low and pleasant voice of a friend recounting to you the pleasant parts of his foreign adventures.

Traveling is very much like eating crabs. You have much shell, many claws, and little meat. But to read of travels is to have your crabs served to you without trouble of opening or extracting. I have suddenly made an outbreak from home, and a dash into new regions. One is surprised to find what a population lives where you find no villages and see almost no houses. But farmers do not live along the great roads, especially the railroads. You would think, to traverse a county, that there could hardly be a thousand people in it. But let a great interest arise among the people, and some public meeting be called, and every acre of ground seems to have hatched out a population. They swarm from the creeks and from behind hills, *from* the valleys and across the plains, until you then wonder how the county can hold so many people. It does one good to speak to a plain, intelligent, country congregation. There is a heartiness about their interest, and an honest good sense, that inspire respect and pleasure. Large towns and cities have so much and such endlessly varied discourse, that they become fastidious, they tire of their food, and, like a dainty horse, they toss it over with their lips, and fling it about disdainfully. But it is a greater variety, people give heed as they enjoyed it. After all, the country is the place to be born in, to live in, and to die in. The city does only well for enterprise, for business and pleasure. But it is the country that makes the city. That is only the place where the men are exhibited which the country has reared. But I will not bore you with reflections. It will do you good to know how fine the fields look, even if you cannot get into them. The grass is cut and mowed away. The oats are now under the sickle. A field of oats always looks to one like a field of latent capers and horse-frolics. The buckwheat is all a-blossom, and the bees are gathering for the grand fall harvest. In this particular region grasshoppers are innumerable, and turkeys are growing fat upon them. Leaner turkeys and fewer grasshoppers would please the farmers here. But the year has been propitious, and men are encouraged. There is to be no famine this year, at any rate. But I hear the whistle and must put on the brakes. *

A WORD FROM LAKE SUPERIOR.

A lively correspondent sends us a letter, short enough only to be too long to print, dated "On board Lumber Northern Light, Eagle Harbor, Lake Superior."

He incloses a specimen of copper ore, newly taken from the mines. We extract a few paragraphs:

"Having been greatly delighted thus far with the loveliness of shores, islands, lakes, and rivers on our route from Detroit to Superior City, it has often occurred to me that the descriptive powers of your fair correspondent might be used to great advantage here. He could most easily find interesting matter for half a dozen volumes of Star Papers, besides wishing you enough for a column or two in each number of *The Independent* for several weeks. A man might also write so much music out of a little lake like the New England hills, or an hour's effort to catch a trout from one of the brooks, certainly ought to come out here, where there is so much to write about that an ordinary scribbler can hardly make up his mind where to begin. * * *

"Our correspondent, in forwarding this suggestion to you, * contributor, should have sent with it some additional consideration,—as, for instance, one of Dædale's hammers;" otherwise, we fear, he will not be able to drive it into his head.]

"The Northern Light has spent over eight hours discharging freight here to-day, which gives you an idea of the importance of the mining interests of this vicinity. The Copper Falls Mining Company's works are back about three miles from the harbor, those of the Central and Northwest Mining Company, about five miles. While waiting for the Northern Light, a large number of the passengers, being eager for adventure, visited the former. I inclose a small sample of copper, almost pure, just as it came from the earth. This was broken from a large mass. The rock in or with which it is found in some places contains but a few particles of copper—not more than one-half to one per cent. Occasionally a lump is found that is three-fourths to nine-tenths pure copper."

STATE OF THE ITALIAN QUESTION—DIPLOMACY.

By our English Correspondent.

ENGLAND, Aug. 2, 1859.

We shall not have to wait to have our unborn grandchildren to read to us newly revealed mysteries of the now mysterious peace. We have at least a small portion of the mystery revealed now. With all possible skepticism, regarding the facts of the day, it is not possible to doubt, that the Emperor of Austria was tricked into the Peace of Villafranca. Why he was so tricked, is another and a different question. The Emperor of Austria declared, that the conditions which the neutral powers would have enforced were harder than those accepted by the Emperor of the French. The declaration which reveals the motives which actuated the Austrian Emperor, has called forth distinct explanations from the three powers; all in accordance, and all controverting the assertion of the Austrian.

The Baron Schleinitz, on the part of Prussia, has formally contradicted the statement, and his correspondence with Lord John Russell is confirmatory of the declarations of the Prussian. The discussions in Parliament, and the frank statements of Lord John Russell, leave no doubt of what England had said and done; and yesterday brought from St. Petersburg a declaration and disclaimer in the same sense. An examination of these and other documents show, indeed, that Prussia was preparing proposals of pacification so much in the Austrian interest that Lord John Russell declined to entertain them, or even to consider any proposals for joint action of the neutral powers on any such bases. Lord John in fact required the Prussian to explain what he meant "by devising means of stopping the bloodshed, and restoring speedily to Europe that repose and security which its moral and material interests demand;" the British Minister pressed to know, whether "the means of stopping" meant military means; and gave Prussia very distinctly to understand, that the Prussian design of maintaining or restoring the territorial ascendency of Austria in Italy was both inexpedient and impossible.

How, then, the extraordinary misapprehension of the Austrian and his consequent acceptance of the French terms? Strange to say, there is an overwhelming weight of testimony, that he accepted what has proved to be a French proposition, first promulged *as Prussian* in *The Mayence Journal*, and which was asked, by France, to be handed by Prussia and England to Austria, as the proposition of France: not as even considered by these powers; much less as agreed upon, but merely transmitted as a dry channel of communication. Egregious as it is, yet there is no rational ground for doubt that the young Austrian was somehow persuaded, that this mere French feeler expressed the sense of the neutral powers; and that they were prepared to press him out of Italy at the very time that Prussia was feebly and foolishly and wickedly pottering about a territorial *status quo*, and promulging foggy German nonsense about internal and administrative reforms as a substitute for Italian independence and freedom. Here be facts stranger than fiction. To account for the fact that the Austrian Emperor should accept French propositions thus simply transmitted to him, and accept them as reasons for direct negotiation with the French Emperor, on the assumption that they were hard neutral proposals, is beyond any explanation, except upon the hypothesis of Hapsburg idiotcy, which, perhaps, is natural enough. The reasons of the conduct of the French Emperor begin to shape themselves a little into consistency, though the mass is cloudy and ill defined. He at least knew what the Prussian policy was, and that great as his successes had been there was hard work before him and very grave contingencies; not indeed new, or out of the calculations antecedent to the war, but coming with practical pressure and under new circumstances. Moreover, I can but attach some weight to an opinion I have heard, to the effect that Napoleon felt the weight of the campaign both mentally and physically, and that, despite his will and resolute endurance, both body and mind imperatively demanded repose of the Imperator.

The practical questions now are two,—or two presenting themselves as one. What of Central Italy? What of a Conference? At this moment we have to fear that there will be no free Central Italy and no Conference. The British Ministry have taken safe and high ground. England has so often been disgraced by a diplomacy feeble by tradition, and tainted by a spurious legitimacy,—beside that even indifferent Englishmen have been far too honest to have dealings with the practiced foreign swindlers of the order diplomatic, that it is quite a surprise, as of something almost too good, to have large, enlightened, and liberal views formally and emphatically set forth as those of the British Government. It is but bare justice to say, that Lord John Russell has enhanced his reputation as a liberal constitutionalist and advocate for freedom, both in his dispatches and in his speeches in the House of Commons. Mr. Gladstone, too, has spoken, not only with great ability, but in harmony with the generous and benevolent sentiments expressed five years since in respect to Italy; and with these two statesmen Lord Palmerston has stood.

England will not go into a Conference blindly—will not go in to register the peace of the two Emperors—will not go in to smooth the difficulties which the French Emperor has made. The English Ministry is for the free choice of their rulers by the people of the Duchies; and that idea must be recognized before England will be a party to a Conference. This, I fear, means—No Conference. There are, to me, no satisfactory indications that the French Emperor has now any just and generous purpose in respect to Central Italy—if, indeed, he has not tied his own hands at Villafranca. There is far more reason to apprehend adverse and coercive French military occupation.

I will not lengthen this letter by discussing the discussions of peace and war—of just possible war, more or less remote, between England and France. But the terrible idea is certainly shaping itself, and there is deep and growing distrust of the French ruler.

W.

THE ATLANTIC TELEGRAPH.

SINCE the Ocean Telegraph was struck speechless, the public seem to have lost almost all their former eager interest in its success or failure. A wonder seldom lasts longer than its proverbial "nine days." The national excitement which followed the laying of the Cable, after having been thoroughly ridiculed abroad, is now entirely forgotten at home. But no one thinks that the great enterprise was a failure, beyond the mere loss of the cable; while the general experiment, in demonstrating the practicability of submarine communiestion with the other side of the Atlantic, was on the whole a wonderful success.

Indeed, much doubt seems to exist in the community generally, as to the actual condition of the present wire. It lies at the bottom of the sea, but one hardly can say whether it be alive or dead. The public's old acquaintance, Mr. De Sauty—whose former "services of signals" were scarcely signal services—still continues in as profound a silence as if he had gone into voluntary dumbness with the Cable itself.

But we can now afford to dismiss our solisitude, both for the first wire and the "first electrician;" as an enterprise has already been vigorously started for the laying of a new wire, which, it is hoped, will escape the unknown accident that befell the first, and will give to His Excellency, the President of the United States, perhaps before his second term shall expire, the opportunity of retrieving his former memorable correspondence by a second and more gallant letter to Her Majesty the Queen.

We have the pleasure of referring our readers to a Prospectus, printed on the fifth page of this sheet, issued by "The Atlantic Telegraph Company"—giving full details of the new enterprise, and offering to any person who is able to afford the small sum of five pounds sterling, or twenty-five dollars, the opportunity of purchasing a share in the second cable, without any of the burden of the losses on the first, and thus identifying himself with a great international undertaking, which, when it shall succeed, will become quite as historical as the Peace at Villafranca, even with its promised epilogue of Imperial boar-hunts in Compeigne.

A VISIT TO THE REV. JOHN ANGELL JAMES.

I write from Birmingham. It is, emphatically, a dingy, dusty city, full of business, filth, and flourish, with few attractive streets—little or no architectural beauty; its houses, private and public, being almost universally built of red brick with tiled roofs, in the plainest style. It has colossal manufactures of almost every description, and is called "the Toy-Shop of England." Of these things, however, I do not propose to write you—but rather to mention a Wednesday-evening service at Rev. John Angell James's chapel, which I had the opportunity of attending, and an hour's interview which I enjoyed with this venerable servant of God on Thursday morning.

At this service Mr. J. read from the Book of Nehemiah these words, "The joy of the Lord is your strength," and immediately commenced his remarks in a strong voice, sweet and clear. I was greatly refreshed and encouraged by the lecture. It was without notes, as all the preaching I have heard in England has been, except the Lord Bishop of London's. Mr. James is a man of medium height, English build, rather stout, has white hair, cut short, brushed upward and back; has little gesture, but an expressive, earnest manner—often leans forward on the desk, manifests a strong faith and a lovely disposition. He is seventy-five years of age. I had greatly desired to hear him, but did not expect to have the opportunity. I was impressed by the favoring providence, and especially by the thought that I should never hear him again.

His people prayed for him as though they deeply loved him. He has been blessed in being greatly useful in his own congregation and throughout the land. His memory and influence will continue with mankind. His record is on high. In his old age he seems to realize, in his own experience, the principle of the text, "The joy of the Lord is your strength."

On Thursday morning at 10 o'clock I called to see him. He has a pleasant residence in Hagley Row, one of the fairest portions of Birmingham. After being announced, I waited but a few moments—looking at the pictures of Rowland Hill, the Jameses, Robert Hall, Wm. Jay, and others—before he came down into the parlor. He heard my name, read my introduction, and immediately began to speak of America and the great Revival with which that country had been so recently favored. I answered many questions in respect to it. At length he remarked,

"It is perhaps the most wonderful revival in the history of the church, in regard to extent and numbers, propriety and instrumentality."

I asked him the state of religion in Birmingham and England. He replied,

"I cannot say much that is favorable, in this respect, either of Birmingham or the country in general. The spirit of prayer is not high, at least it is so in my own church, and so far as I am acquainted. Conversions here and elsewhere are unfrequent. Yet there is an evident spiritual improvement, just now, in preaching and prayer."

I referred to the revival in Ireland. He replied,

"It is a remarkable work. What seems, in the view of the world, a blemish, viz, *the physical demonstrations*, may be philosophically accounted for, in most cases, by the strength of conviction, by the truth suddenly and powerfully impressed by the Holy Spirit upon the conscience. Yet ministers should labor to check these physical manifestations."

I inquired as to the comparative strength of the Evangelical and the Catholic churches in Birmingham He replied,

"The Catholics have not increased in the ratio of the population. One difficulty which the Evangelical churches have to contend with here, which you have not in America, is an Established Church which will not fraternize with other Protestant churches even in prayer-meetings, and does not favor conversions. Yet we hope those churches are doing some good, especially in withstanding Roman Catholicism. Presbyterianism does not seem to succeed well in England It is a noble plant indigenous to Scotland, while Congregationalism, Methodism, Baptism, do not flourish there. Congregationalism in Birmingham is prospering. The Methodists are strong, though not comparatively as crowded as formerly. The Baptists have several strong churches."

I found that in Birmingham there are three Presbyterian churches and thirteen Congregational. Mr. James's church is a strong one. Its membership is between eleven hundred and twelve hundred. Said he:

"We have few conversions. Nearly all the congregation are already church-members."

He inquired of Rev. Dr. Sprague of Albany—his health and the progress of his great work. On my saying that I had been for two years a student in the Theological Seminary at Andover, he pronounced a eulogy on Prof. Stuart. He asked of Rev. H. W. Beecher and others in New York. He said he took *The Independent*, and had just received a number. Among many other things, he said that Henry Ward Beecher's writings were beginning to be read largely in England, especially his "Life Thoughts."

He spoke of the policy of the American Tract Society with deep regret. He thought the Boston Society should do its own work quietly but earnestly. "There should be no wrangling."

Mr. James is a genial, lovely spirit—like Barnabas, "a good man and full of the Holy Ghost." As I referred to his "Anxious Inquirer," and its acceptability and influence in America, he spoke with much emotion, thanking God that it was made a blessing.

When my time had come for going, he asked me to receive a copy of his last book, "Christian Hope," with his autograph. He remarked,

"You will not see me again; my health is decaying beyond recovery; may God bless you and prosper you. I am an old man, and must soon sleep with the fathers."

I asked how long he had ministered in Birmingham.

"Fifty-four years," he replied. "Fifty-three I have lived in this house. Here I began my ministry, and here it will end."

Many singular thoughts crowded my mind at the conclusion of this interview. How different the experience of such an hour from that which I anticipate next—a visit to Stratford-on-the-Avon, Warwick Castle, and the Castle at Kenilworth, for which it is time to start.

Yours.

R. B. W.

A New Secretary.—The New York State Temperance Society, at their late meeting at Saratoga, invited Dr. Marsh to act as their Corresponding Secretary, in place of Wm. H. Burleigh, resigned.

DR. ALEXANDER'S LAST WORDS.

[REV. HENRY C. ALEXANDER, son of the late Dr. James W. Alexander, has written to *The Presbyterian* the following note:]

"You may not be aware that my father, on his death-bed at the Red Sweet Springs, one day took up *The Presbyterian* and remarked to my mother that there were some verses there which he thought very fine, and which had given him a great deal of comfort. They were a translation from the German, every stanza ending

'My God, forsake me not!'

"It may gratify the translator to learn that these verses have been pasted by my mother's hand in the large print Testament which was constantly open on my father's table."

The following are the verses:

God's Support and Guidance.

TRANSLATED FROM THE GERMAN.

Forsake me not, my God,
Thou God of my salvation!
Give me thy light, to be
My sure illumination.
My soul to folly turns,
Seeking she knows not what
Oh! lead her to thyself—
My God, forsake me not!

Forsake me not, my God!
Take not thy Spirit from me,
And suffer not the might
Of sin to o'ercome me.
A father pitieth
The children he begot;
My father, pity me;
My God, forsake me not!

Forsake me not, my God!
Thou God of life and power
Enliven, strengthen me,
In every evil hour;
And when the sinful fire
Within my heart is hot,
Be not thou far from me;
My God, forsake me not!

Forsake me not, my God!
Uphold me in my going;
That evermore I may
Please thee in all well-doing;
And that thy will, O Lord,
May never be forgot
In all my works and ways—
My God, forsake me not!

Forsake me not, my God!
I would be thine for ever;
Confirm me mightily
In every right endeavor.
And when my hour is come,
Cleansed from all stain and spot
Of sin, receive my soul;
My God, forsake me not!

THE LATE SCIENTIFIC CONVENTION.

By Our Own Correspondent.

THE American Scientific Association has held its thirteenth annual session of one week's duration, and with much mutual admiration separated again. It met on the 3d of August at Springfield, Massachusetts, and adjourned on the 9th. The attendance of members was quite as large as usual, and of citizens unusually so. There was great harmony in all the proceedings, the Boston people by common consent having it all their own way. Only one recommendation of the Standing Committee was reversed, by which daring and extraordinary proceeding the Constitution was left in precisely the form that it has enjoyed for years back, and the proposed offensive distinction between scientific or voting members and associate members, who were to pay their fees promptly and back in the honored society of the savans, without a vote or the remotest hope of eligibility to the meanest office, failed of consummation.

The plan of the meetings was a general session each morning at 10 o'clock for the transaction of the brief general business of the Association, and to indorse the proceeding of the Standing Committee. Over this session Professor Stephen Alexander presided. On the opening day Mayor Calhoun of Springfield welcomed the members "to the delightful quiet of their rural city," which, when said of this noisiest town in all New England, out of which the rattle of an arriving or departing railroad train, the shrill steam-whistle, or the clatter of the bell of a locomotive crossing a street, seldom dies quite away, could not be mistaken by any other than a grave scientific body for a very quiet joke.

All the scientific papers that occupied the time of the Association, were read before the sections, into which the general meeting resolved itself. Over the Geological and Natural History section, Prof. E. Hitchcock of Amherst presided; over the Physical, Prof. Silliman, Jr., of New Haven. As business thickened, each of these in turn was resolved into two and sometimes into three sections, whose sessions were simultaneously held in various rooms of the City Hall.

A good deal of time was given to Prof. Pierce's (of Cambridge) theory of the Comet's tail. He only incidentally touched upon the nucleus or head of the Comet, which he believed to be much smaller than is generally imagined, and of a metallic density. His proper subject lay some millions of miles away from the nucleus. As the basis of his views, he took Bessel's theory, which supposes the particles of the tail ejected by the Comet, and then submitted to a repulsive force from the sun. But Prof. Pierce assumes, after calculating with vigorous accuracy the sun's repulsive force, that the repulsion between the nucleus and the tail is insensible. The dark center of the tail arises from a deficiency of matter there. It is a hollow cylinder, flattened in the plane of the comet's orbit. The rise of the envelops he holds to be that of a vapor rising in an atmosphere. These views Prof. Pierce eloquently set forth, illustrating them by diagrams upon the black-board, to the great enjoyment of a full house.

Prof. Bache of the Coast Survey presented a paper containing the results of a masterly discussion of five years' observations, made at Girard College, on the Magnetic Needle, which were thought to show beyond a doubt that there is a real and measurable connection between terrestrial magnetism and the solar spots. The same gentleman read a paper prepared by Charles A. Schott, in discussion of the observations of temperature made at Van Rensselaer Harbor, North Greenland, under Dr. Kane's direction, out of which there seemed to come positive though unexpected testimony in favor of the existence of an open Polar Sea.

Several papers presented by Prof. Loomis, Prof. Henry, and others, showed that at last we are likely to learn what are the laws that govern the gyrations of storms and regulate the winds. Indeed, by the aid of the telegraph, reporting hourly the weather at all points within the Union, the laws of meteorology must soon flash out upon the most obtuse observer of the reported results. They seem thus far to show that Espy's principal theory truly gives the motive power of storms, Redfield's theory of rotary, spiral currents gives the true direction of the wind, while Hare's electrical forces modify them all—that, in short, these three weather lions, who fought so long and so terribly for their respective theories, were more or less all right.

The Geologists made the session a feast of fat things in their way. A great many discoveries were made known; a great many new explanations of well-known phenomena were ably advocated and ably rebutted. Mr. Wm. Blake, whose papers (one cannot help noticing) are received with increasing respect every year, presented a digest of the geology of the Rocky Mountains, over which the savans spent a full day in discussion. Sir William Logan read a paper on the Laurentian Limestones, and Prof. J. W. Dawson of Montreal an elaborate account of recent discoveries in the Devonian and Carboniferous Flora of British America, which were full of freshness and novelty. Young Edward Hitchcock exhibited the bones of a whale that was stranded in the interior of Vermont, along one of the ancient coast lines, some few thousand years ago. It was excavated out of the blue clay in Charlotte, Vt, and with a few deficiencies in its line of vertebræ supplied, looked "very like a whale's" skeleton. Charles H. Hitchcock brought forward irrefragable evidence to prove that glaciers were of old chafing the sides of the Green Mountains, from the scratches they had left on rocks and their debris in the valleys, and which there is no mistaking for the striæ and accumulations from the ancient drift. Dr. Edward Hitchcock detailed the phenomena of the Frozen Well at Brandon, Vt., and for an explanation halted between two opinions: first, that it might result from the fact that an old iceberg had been stranded there, buried by the drift and never yet thawed out; ard, second, that it might result from the peculiar position of the well between formations which are now operating precisely as if nature had intended to make an immense ice-house in the region, at a certain depth below the surface. He inclined to the latter supposition.

In Botany, Prof. Gray made a strong stand and a good show upon his doctrine of the similarity and even the identity of species of plants of Northern Asia and the eastern portion of North America. Henry G. Clark, one of Agassiz' pupils, opposed the theory of Equivocal or Spontaneous Generation, by showing that the cells of decaying animal matter similate, in the process of decay, animal forms, and so well that many genera and species of infusoria have been erroneously described by the microscopist, who was simply looking at lifeless muscular fiber.

Dr. Alexander furnished fat slices of pure mathematics for those fond of that sort of thing, taking as a text the Harmonies and Ancient History of the Solar System; while Messrs. Wm. Watson, Safford, Newton, Eastwood, and Thomas Hill presented new systems of co-ordinates and solved sundry special problems in the same spicy department of human knowledge and wonder. Mr. Edward T. Sherrell detailed a method of increasing the power of locomotive engines without adding to their weight, by magnetizing the driving-wheels by virtue of surrounding their lower segments with a helix of copper wire. An additional adhesion to the iron track of over 75 per cent. had thus been obtained, by which means a light engine of seventeen tons' weight is able to perform the work of a heavy engine of thirty tons.

The papers, read either throughout or by title, numbered 108, among which there were not over half a dozen of unmitigated trash. On separating, it was felt that the area of scientific knowledge, both curious and practical, had been enlarged by the meeting. The wisest had been startled by the communication of definite intelligence which had never before been published, and in view of what they had learned from each other, they not only confessed but boasted that they were a Society of Mutual Admirers. The people of Springfield threw open their doors and magnified their hospitality in honor of the Association, and numerous excursions were planned, none of which were more entirely satisfactory than that in which over 300 ladies and gentlemen partook, to see the cabinets, collections, and stony bird-tracks of Amherst College, and partake of the collation furnished by the Amherst ladies.

M. D

THE DISARMAMENT WHICH IS NOT A DISARMAMENT.

THE Emperor of the French having, according to his own showing, patched up a peace with the Emperor of Austria, it is now proposed by England that all parties disarm—a suggestion perfectly suited to the case, as it appears above the surface. This proposition is apparently acquiesced in, and an order has emanated from the French Emperor directing about a fourth of his army and mariners to return to their homes on *furlough*, "that they may assist the farmers in the labors of the harvest;" which decision produced great satisfaction in England, till it was discovered to be a delusion—firstly, because the French military organization enables the Government to summon to their standards at *any day* the entire force temporarily dismissed; and secondly, because two hundred millions of francs are to be expended in augmenting with the utmost dispatch the steam navy of France, already superior in the number of guns to that of England. In addition to the increase of ships of-the-line, there are to be completed in a few months seventy-five immense transports, (five of which are to be capable of accommodating each 5,000 men,) destined to convey an army to —— some place where land conveyance is not available! The desire to allay irritation is manifested by the speech of Lord Lyndhurst, on the necessity of sufficient national *defenses*, being translated into French and distributed in every village and hamlet—especially among the soldiery, with remarks tending to inflame the French; also from the singing on the stage of the Marseilles theater a song demanding war with England, which, together with a variety of similar proceedings, could not occur in the present condition of France unless they met with the entire approbation of the French Government—unless, indeed, they emanated from that Government.

To these pacific proceedings of the French Emperor, his Imperial Majesty expects that the English will respond by a cessation of their ship-building, recruiting, drilling, casting of cannon, etc., etc. There does not, however, appear to be either in the people or the Government of England a disposition to take the Napoleonic interpretation of the Napoleonic disarmament. There are found persons in England who call to mind the professions of fidelity to the French Republic by President Bonaparte while he was planning his *coup d'etat* of December 2, 1852; his declaration that while arming for the campaign of Italy his army was merely on the peace establishment; also his pledges to Italy, to Hungary and Kossuth, and a list of equally veracious professions, too lengthy for our space and too well known to need repetition. There are some in England who suggest that, though he proposes shortly to visit London, the seventy-five immense transports are rather more than requisite for the retinue of an Eastern conqueror! The English Government has therefore declared in the House that it knows better what is requisite for English armaments than any foreign government can do, and that it will continue to increase and arm its navy and army, and to fortify its arsenals and coast, and to encourage the formation of rifle companies. *Punch* in its last issue has a ludicrous and pertinent caricature, in which John Bull, holding in his hand a policy of insurance, complains of having double insurance to pay, because his next-door neighbors will keep a manufactory of fireworks. Nor is the armament confined to England. The works of Gibraltar are being increased immensely. The very streets are being fortified, and Sir Wm. Codrington, who commanded in the Crimea, has been sent to take charge of that important post. One million sterling has been, or is being, expended in improving the efficiency of the postal steamers.

Austria has ceased to carry on her recruiting, which had been pushed to such an extreme as to have become difficult; she has not however disbanded any portion of her soldiers, and the active army in Italy remains just as it was during the war. Her field of labor is just now among her home population, that she may allay discontent, may render future recruiting more easy, and may not have to dread the desertion of thousands of her soldiers. Deputies have been called to Vienna from all parts of the empire. Her efforts of conciliation are chiefly directed toward the Tyrol and Hungary. The greatest activity prevails in her arsenals and in her navy.

Prussia has demobilized part of her militia, which however she can remobilize at a day's notice

Russia never was more active in her warlike preparations; besides her European projects, she has promised aid (and is sending it) to Persia against the Khan of Khiva. Russia is faithful to her policy of pushing eastward.

Even Spain is hurrying forward her warlike armaments. Quite a fleet of little steamers has been built for her in England, and now she shows pretty plainly against what power she contemplates to act. Complaints about Gibraltar are raised, and about some forts destroyed by the English fifty years ago near that locality.

As to Italy, one single power is taking some steps toward diminishing any portion of its troops—that power is the Neapolitan Government, which is sending away by hundreds the Swiss soldiery, because it could no longer depend upon that branch of its army, which had become imbued with revolutionary ideas.

Amidst pacific professions and just on the conclusion of a peace, it is very natural that such a continuation of warlike preparations should make men anxious, and that their eyes should be directed toward three principal and dissimilar personages, Louis Napoleon, the Pope, and Garibaldi, since the future may and will in a great measure depend upon the conduct of these men. That universal inquiry—"*What next?*"—can probably not be answered even by the Emperor of the French; for he may by circumstances be obliged to pursue a course different from that which he contemplates. Since the Peace of Villafranca, the police and spies in Paris have been doubled, and the feeling in France, and especially in the army, is not so favorable toward him as it was prior to the campaign. He has played a game with Francis Joseph and the Pope, in which all three have lost! In short, he has forfeited his *prestige*, and may be impelled suddenly to undertake some hazardous and unwise scheme.

The retirement of the Rothschilds from the financial world has its significancy;—this potent family has means of information not to be attained by any other party—not even by the very governments; and being gifted with a degree of shrewdness surpassed by none, it is presumable that there is some tempest ahead which appears to them more terrible than even '92 or '48.

And now we must advert to the condition of Italy. The Pope seems disposed to accept the Presidency of the Confederation, but is resolved to reconquer his sway over Romagna. His Holiness appeals to Louis Napoleon for substantial aid, while the Emperor in his turn promises the Pope, yet refuses to perform, and then coquets in much the same manner with the Italian liberals. The fugitive Dukes are ready to return. Louis Napoleon recommends the Italians to accept them; yet he says that there shall be no intervention, but leaves 60,000 men "to maintain order and enable the population freely to express their sentiments." Garibaldi has in the meantime replied to the deputation of Central Italy, that he is ready at any time to continue the war of Independence. Through *The London Star*, we learn that the interview between La Marmora and Garibaldi commenced by a violent altercation, yet terminated by a good understanding; and that paper inquires who, in the midst of this mass of contradictions, is dupe, and who are the knaves? Of one thing we may be sure, that unless Garibaldi had been promised that the war of Independence should very soon be renewed, he would not have been reconciled to La Marmora, nor would he have renewed his oath of fidelity to King Victor Emanuel. Of another thing we may be very sure—that Garibaldi is earnest and faithful in his enterprise. But the query of *The Star* respecting the Emperor Louis Napoleon and the Pope, we can only answer by exclaiming with Byron, "*Arcades ambo.*"

THE REVIVAL IN IRELAND.

SOME interesting particulars of the Revival in Ireland will be found on the sixth page of this sheet. We are permitted, in addition, to lay before our readers the following extract from a letter from a pastor in Coleraine, to a pastor in this city who once spent a Sabbath at C., and made the acquaintance of Mr. Richey and his church. Though not so thriving as Belfast, Coleraine is a place of decent appearance, and being under a predominant Protestant influence, it has an air of general comfort and prosperity. It is blessed with the ministry of faithful pastors, and has enjoyed seasons of special mercy in its churches. But the present "ministration of the Spirit" exceeds in power and glory anything before known in the town.

Mr. Richey writes that there is need of more variety in the supply of books and tracts; the whole circle of religious publications issued by the London Religious Tract Society having been exhausted in this work. At his request, Dr. T. has made application to the Committee of the American Tract Society at Boston for a large grant of their publications, and we hope that the friends of Christ will make liberal donations for this object.

THE MANSE, Coleraine, July 28, 1859.

MY DEAR SIR: You will have heard ere this of the answer to prayer in the very wonderful work of God going on in the north of Ireland. I am thankful to be able to say that this locality has received a very abundant measure of blessing. For some time after the work commenced, the distress of parties under conviction was truly wonderful; nor was the joy experienced on obtaining a sight of Jesus less deep or less remarkable. In a comparatively short space of time, the face of society in this neighborhood is completely and most blessedly altered. The churches are crowded on the Sabbath. Union prayer-meetings are daily filled to overflowing. Classes for catechetical instruction meet in many places nightly after the prayer meetings, and are well attended by both old and young. Drunkenness with its attendant vices is becoming rare, and some of the vilest of the vile—prostitutes and others—have been arrested, and brought, as far as man can see, to the feet of the Savior. We who are in the ministry have had large demands upon us day and night, and I write from a sick-bed, where I have lain for between four and five weeks, under an attack of fever, rendered more formidable by inflammation of the lungs, caught in attending, after a laborious day, in a night visit in rain and damp, upon a dying fever-patient anxious about her soul. There has been a large circulation of Bibles and religious books and tracts, and we are beginning to lack variety sadly.

[Here follows the application noted above.]

With much esteem and respect, ever in best bonds,
Your obliged W. RICHEY.
Rev. J. P. Thompson, D.D.

"Rogues and Innocent Men."—We have a long letter from a correspondent who takes exception to the recent article of our Special Contributor "C," on "Swapping Rogues for Innocent Men." The writer confesses himself "one of 'the innocent men whose submission to the exchange is a mystery.'" We avoid printing the letter, to avoid printing the controversy which would follow. Moreover, our correspondent will not feel aggrieved at this, when we inform him that our contributor "C." is now engaged in the recreations of a summer vacation, and has gained fully ten pounds of bone and muscle since that article was written, as would fully appear in his reply.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (*,) and MRS. HARRIET BEECHER STOWE, (H. B. S.) JOHN G. WHITTIER, (J. G. W.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

Our Correspondence.

THE EVANGELIZATION OF ITALY.

Some of those who have wished to see American Christians engaged in evangelizing Italy, have been met with objections, the most common of which are, that the Italians are Catholics; that they have ever been the protectors and supporters of the Papacy; that they are by nature unable to appreciate or endure a simple, unostentatious religion; that they are degenerate, pusillanimous, fickle, demoralized; and, for these and other reasons, unprepared to be converted to the truth as it is in Jesus. Such objections have been made, and not in a few instances, by persons of superior general intelligence and eminent piety; and, although facts are abundant to meet and remove them all, few persons, even of the superior class mentioned, know enough of the Italians to appreciate them, or care enough about them to learn or to consider them. And this general ignorance and indifference have not been regarded as discreditable or in any way unbecoming; so prevalent are the habits of reading only of certain other nations, of thinking and talking of them, and of overlooking the rest of the world.

Recent events have doubtless made some correct impressions on some minds, at least with respect to the military spirit and capacity of the Italians; and we may hope that what has heretofore been published in *The Independent* has tended to vindicate their character on certain important points relating to religion. Little or nothing would remain for us to do, to clear away obstructions from the path by which Americans ought promptly to advance to the religious rescue of Italy, if even a few books, which might be named, were generally read in our country. Even McCrie's History of the Reformation in Italy, the Life of Olimpia Morata, and any history of the Waldenses or Vaudois, would alone be sufficient to convince any mind that Italians were leaders in the Reformation in former times; and, but for the Inquisition and the Jesuits, would have gained and perhaps retained the pre-eminence. As to later days, we have before touched upon various facts, which prove that an extensive spirit of religious inquiry has prevailed for some years in different parts of Italy, and that, when acquainted with the Bible and allowed to express their opinions and feelings, they often display Christian character, sound judgment, and cool and determined resolution. We shall give below a short account of the conversion of a large family in Piedmont, in a form peculiarly interesting to every reader, wishing that we had room to insert a letter confirming it, from Rev. P. Geymonate of Genoa, and many other documents within our reach. Among the numerous proofs that the Italians now earnestly desire the Gospel, (which they *never* have had,) the fervent expressions of the heroic General Garibaldi may well be referred to—page 233 of his Autobiography, just published: "Priests! you have the religion of hell! We Italians want the religion of Jesus Christ! The Pope is Lucifer!"

VERBAL ACCOUNT OF THE CONVERSION AND PERSECUTIONS OF THE CEREGHINI FAMILY, BY ONE OF THEIR NUMBER.

"My brother Steffano, in the year 1852, went about Piedmont, to sell books. Arriving at Genoa, he went, one Sunday, into a Protestant church, and heard the truth. After the minister had finished preaching, he asked him to sell him a book like that one he had been reading. The minister, Paolo Geymonate, invited him to accompany him home, that he might talk with him. He did so, and remained there eight days, during which he showed him the beautiful passages of the New Testament, which the priests cover up. My brother was convinced by these passages, and said, 'This is the truth!' * *

"On returning home, my brother met his cousin Andrea, a poet, who had been absent some time." (He gave him the foregoing account, and added:) "'With the religion you have you cannot be saved, for it is a falsified religion.' My cousin then confessed that he had been reading the New Testament for two years, but in secret; and that he feared to speak of it. My brother replied that there was a passage which said, 'What ye have heard in the ear, shall be spoken on the house-tops.' My cousin replied, 'They will kill you.' My brother said, 'I will point you to a passage which says, Be not afraid of them that kill the body, and after that have no more that they can do. They persecuted the prophets; they persecuted Jesus Christ. I do not fear them.' My cousin was convinced. My brother then said, 'We must remove and destroy the images in our chambers.' My cousin asked why. My brother replied, 'Because John (chapter iv.) says, God is a spirit, and they that worship him must worship him in spirit and in truth; and Christ said, Ye cannot serve two masters.' My cousin was convinced; and they destroyed the images and pictures.

"My cousin, who was a singer in the church, had many friends among the priests. My brother and cousin one day met one of them in the street with whom they were well acquainted. My brother, accosting him, said, 'You priests have not the religion of Christ, but the religion of the Pope.' The priest was confounded, but afterwards said, 'My dear friend, the Pope is our father, and it is necessary to do what he says.' My brother replied, 'I find in the New Testament that the Pope is Antichrist.' The priest inquired, 'Why is he Antichrist?' My brother answered, 'Because he denies Christ—he denies the Gospel; it is the Pope who forbids the reading of the Bible.' * * The priest replied, 'You are stupid,' and the conversation ended.

"That priest wrote to the curate of the parish, who wrote to my brother, telling him to come to his house. He went, carrying his New Testament in his pocket. The priest, saluting him, said, 'I understand you have a strange book.' My brother replied, 'No; I have no strange book, but I have the New Testament of our Lord Jesus Christ,' and showed it to him He said, 'My friend, you cannot keep this book; it is forbidden.' 'Why forbidden?' 'Because there are things in it which you cannot understand.' My brother then said, 'There is a passage in it which says: If any man come to you not having this doctrine, do not receive him into your house. Without this book,' he added, 'you cannot know what Christ did or taught.' The priest said, 'You ought to believe what the priest tells you.'

"My brother replied: 'If there were a table, well spread, and they were all eating around it, if I did not eat I should remain hungry. So, if I do not read this book, I cannot see what is in it.' The priest replied, 'You cannot keep that book; I will sell you one.' It was Martini's Testament, with notes. My brother bought it for four francs. The priest told him to read the notes. He returned home with it relating to his cousin Andrea what had passed. They commenced reading the book, and discovered that the notes at the bottom of the page endeavored to cover up what was on the upper part of the same. In this manner they discovered the imposture of the priests.

"The next week the priest wrote to my brother, telling him to read the commentary, and be a good boy. My brother replied, 'The commentary has served me to discover your impostures. I do not find a passage in the Testament which tells me that I must read the commentary. The Word of God has no need of being interpreted by men.'

"Before the aforesaid conversation with the priest, the family at home were afraid that the Testament (Diodati's) was not true; but when my brother returned with the Martini Testament, the whole family assembled. They read and examined, and found both the Testaments alike. They were then convinced. They discovered the imposture of the priests in the commentaries. They met every evening to read, and returned no more to the church. * *

"The parish-priest, hearing that we had a church in our house, preached a sermon, denouncing us, and instructing the people to burn our house, and to stone us whenever they should see us in the street; and if any of us owed money to any persons, that they should force us to pay. Consequently, whenever we went out, they cried, 'Down with the Protestants! Heretics!' But they were afraid to burn the house, as there were twelve strong men in it.

"All sorts of outrages lasted two months. Finally, about midnight, twelve policemen came, with an order to arrest two women and six men, who knew how to read. The populace surrounded the house, sounding various instruments, and making a great noise. Andrea, myself, and several others were absent, and only three of the eight were found. They bound the two men, and led them to prison. They found me afterwards, at work, breaking stone, and seized me roughly, all the people clapping their hands. My unmarried sister was taken after me. They said, 'You have scandalized our religion; go with us.' She replied 'I will go willingly; for Christ says in the Bible, Whoever is ashamed of me, etc. If I had not this persecution, I should not know I am a disciple; for all his disciples were persecuted.' They led me to prison, where I remained four months. We were kept separate. One brother, Agostino, who had been absent, gave himself up, for the purpose of confessing the truth. Steffano was absent, studying for the ministry. Agostino was most persecuted. He lost the nails from his hands and feet by the cold. They used every means to bring us to confess, etc. They took away our Bibles, and offered us their books. We said, 'Your books are forbidden to us.' They offered my sister-in-law a rosary. She said, 'I do not believe in rosaries, for he who invented them, St. Dominic, was an impostor.'

"After four months we were brought into court, and 240 witnesses appeared against us. We were accused of trying to spread false doctrines, (for the laws of Piedmont now allow everybody to think as he pleases.) The President asked the witnesses, 'Do you know a certain family, named Cereghini?' 'Yes.' 'What have you heard them say in the street?' They replied, 'On asking them why they did not go to mass, they said—Why should we go? It is written in the Bible that Christ offered up one sacrifice for sin for ever; therefore, there needs no further sacrifice.' One witness said we had said the Madonna was more divine than other women; she had four other children, as we read in Matthew xiii. 55. Another witness said we refused to go to confession, saying, 'We confess our faults to one another, and, when we pray, we confess our sins to God, who alone has power to forgive sins.'

The President then asked if the witnesses saw there any who had thus spoken, and then told us to rise, and inquired if we had so said. We answered 'Yes.' He asked, 'Where do you learn that you need not go to mass?' We gave the reason from Hebrews x. He asked, 'Do you say that Christ is not in the mass?' We replied, 'It is written in the Bible that God dwelleth not in temples made with hands,' (etc., etc.) He asked us who had put these things into our heads. We replied, 'It is written, God hath chosen the weak things of this world to confound the mighty.'

"Each of us was then questioned. We had two lawyers; and there was a long debate, which lasted three days. It was proved that other persons had first put questions to us in the street, and that we had not begun conversations on religion. We were therefore set at liberty; because by the law of the land it was permitted to read the Bible, and to worship according to the dictates of our consciences, but only secretly, and with *shut mouths*."

To this account we will add, that *the poet of the family, Andrea*, of whom mention has been made, was celebrated for his skill in music as well as in composition of the poems which he sang in public, in the manner of many poor, humble improviastori, whom the traveler meets with in Italy. Some of his poems have reached New York in manuscript or in print, several of which have been copied and translated. They were of a date previous to the scenes referred to above; and it appears that the poet had been accustomed to travel about Piedmont, singing severe satirical poetry against the false doctrines, pride, avarice, and profligacy of the priests, several years before he even saw a Bible or knew what Christianity is. He was the earliest to embrace the truth when he heard it, and afterwards became one of its most bold and useful champions and defenders in the little, humble community where its influence was so suddenly and powerfully displayed. We find, in the simple paraphrase of that uneducated Piedmontese peasant-poet, many remarkable coincidences with other exposures of Popery made in other times and countries; as by Chaucer in England, etc., mingled with touches of feeling, such as are found in all humane hearts, uncorrupted by the vices there exposed. When one of the family, who communicated the preceding account, was coming to this country, Andrea, in the name of his family, wrote and gave him a letter to Christians in America, which is highly interesting, and confirms the preceding statements.

ECCLESIASTICAL BOARDS AND VOLUNTARY SOCIETIES.

Between these two opposing systems there have been in the General Assemblies of the Presbyterian Church two conflicts—one finished, the other now in progress. Lessons of very great importance may be learned from a comparison of these conflicts, which seem to bear a somewhat striking resemblance to each other. Let us then consider—

1. The conflict *finished*. This began while the Presbyterian Church was a united body, and reached its crisis at the division. I do not propose here to advance opinions of my own, but to condense the account of this conflict which is given by Rev. G. N. Judd, D D, in his "History of the Division of the Presbyterian Church"—published in 1852 by M. W. Dodd. Passing events give a very peculiar interest to all questions which relate to the comparative efficiency and safety of these two forms of benevolence.

Dr. Judd says, "The spirit of intolerance which manifested itself respecting doctrine, was more strikingly exhibited in efforts to control the benevolent operations of the Church. Of this the history of the controversy between the advocates of Ecclesiastical Boards and Voluntary Societies for spreading the Gospel, will furnish conclusive proof." (pp. 92, 93.)

It appears that in the latter part of the last century the General Assembly entered upon the work of missions by the appointment of a "Standing Committee of Missions," and that in 1816 a regular "Board of Missions" was organized "for the purpose of prosecuting the work of home evangelization with more vigor." After this had been in operation eight or nine years, it began to be strongly felt by large numbers in the several denominations that sustained the A. B. C. F. M., that something ought to be done for our own country, on a greatly enlarged scale, and after extensive correspondence and consultation, the American Home Missionary Society was organized in 1826.

For several years this Society appears to have had the hearty approval of a large portion of the ministers, and of the most intelligent of the lay-members of the Presbyterian Church. "But," says Dr. Judd, "with the leading individuals of the exclusive and intolerant portion of the Church, it soon became an object of suspicion and dislike." Hence in 1828, only two years after its organization, they succeeded in procuring a reorganization of the General Assembly's Board of Missions on an enlarged scale.

Hitherto the Presbyterian Church "had done very little to furnish the destitute population of our country with the preaching of the Gospel," and the Assembly's Board had at this time only *thirty-one* missionary laborers in the field. In the meantime the labors of the A. H. M. S. had been crowned with "signal success." The attempted enlargement of the operations of the Assembly's Board of Missions was therefore looked upon by many ardent friends of Domestic Missions in the Presbyterian Church with great anxiety; and for the purpose of preventing the apprehended evils of their separate action, the Executive Committee of the A. H. M. S. proposed to the Board of Missions a *union* of the two organizations. The importance of such union was particularly felt in the West; and accordingly in July, 1830, a committee was appointed by the Presbytery of Cincinnati to make an appeal to the Board of Missions in favor of the scheme. In their appeal they say, "We feel confident that this communication speaks the sentiments of a large majority of the brethren in the West who have sincerely deliberated on this matter." The Board of Missions decided, however, that such union was "inexpedient."

Rev. Dr. J. L. Wilson was chairman of the committee of the Cincinnati Presbytery, and yet, only a few months after he signed the letter of the committee urging the union in question, he issued a pamphlet in which he attempted to support the following propositions against the A. H. M. S., viz:

1. "That the Lord Jesus Christ has committed the management of Christian missions to his Church."

2. "The Presbyterian Church being one great family of the Church of Jesus Christ, is, by her form of government, organized into a Christian Missionary Society."

3. "The A. H. M. S. is not an ecclesiastical, but a civil institution."

4. "By interference and importunity she disturbs the peace and injures the prosperity of the Presbyterian Church."

At the meeting of the General Assembly the ensuing May, the subject of union was introduced, and after "considerable discussion" a minute was adopted recommending Western Synods and Presbyteries to correspond with each other, and endeavor to agree upon some plan of union among themselves, and report to the succeeding Assembly. Such correspondence was had, and a convention from twenty Presbyteries met in Cincinnati in the month of November following. A majority of this convention decided against a united Agency of Home Missions for the West, and in favor of "the General Assembly's mode of conducting missions." The minority complained on the ground that "the official influence of the Board of Missions" was employed "to prevent union," etc., etc.

But this "determined opposition to the A. H. M. S. hastened the *general* controversy respecting the most eligible method of conducting the various benevolent operations of the Church. The advocates of Ecclesiastical Boards became more and more decided and zealous and increasingly hostile to the operations of societies organized and conducted upon the voluntary principle." In the meantime the "Western Foreign Missionary Society" had been organized by the Synod of Pittsburg—after the A. B. C. F. M. had been engaged in the work about twenty years. "The most zealous and bigoted friends of ecclesiastical organizations" wished to place the Western Foreign Missionary Society under the care of the General Assembly. This, however, was at first opposed by many who were in favor of Boards for promoting other objects of Christian benevolence—Rev. Dr. Miller of Princeton among the number.

But the advocates of Ecclesiastical Boards increased in numbers, "and their policy became more and more exclusive and intolerant," and this brought the friends of Voluntary Societies to a vigorous defense of them. A Memorial presented to the General Assembly at Pittsburg in 1835 complained "that the Assembly allowed the A. H. M. S. to operate within the bounds of the Presbyterian Church," and "that the Church did not take the exclusive control of the education of her candidates for the ministry, but suffered it to be done in part by a voluntary society not responsible to her judicatories." The Assembly however voted that it was "not expedient to attempt to *prohibit*" within their bounds the operations of the Home Missionary Society, nor of the "Presbyterian Education Society," etc.

An overture relative to Foreign Missions was presented to the same Assembly, and the committee to whom it was referred recommended the appointment of a committee to confer with the Synod of Pittsburg, with a view of securing the transfer of the "Western Foreign Missionary Society" to the General Assembly. And they assigned as reasons, "that the Presbyterian Church owes it as a sacred duty to the great Head of the Church to yield a more exemplary obedience, and that in her *distinctive character as a Church*," to the last command of the Redeemer; and the fact that "comparatively nothing had been done," was "believed to be among the causes of the frowns of the Great Head of the Church now resting upon our beloved Zion in the declension of vital piety, and the disorders and divisions which distract us." About the same time the Synod of Philadelphia resolved to enter upon this work if the General Assembly should refuse to do so at its next meeting. In the opinion of the Synod, however, the General Assembly was "bound by every consideration of faithfulness to our Divine Master to embark fully and immediately in the great cause."

The recommendation of the Assembly's committee was adopted, and on the last day of the session, when less than one-third of the members of the Assembly were present, the committee were authorized to *make* the transfer. The "terms of agreement" with the Western Foreign Missionary Society were submitted for approval to the General Assembly of 1836, and a majority of the committee to whom they were referred recommended that they be ratified. Rev. T. H. Skinner, D.D., submitted a minority report, which concluded with the following resolution, viz: "That it is inexpedient that the Assembly should organize a separate Foreign Missionary Institution."

A motion to postpone the report of the majority for the purpose of adopting the counter report of Dr. Skinner, was lost by a majority of *one*; but on a subsequent day the question was resumed, and the plan proposed by the committee was rejected by a vote of 111 to 106. Against this decision a protest, penned by Rev. Dr. Miller, and signed by 81 other members of the Assembly, was entered on the minutes. A committee (of which Rev. Dr. Peters was chairman) was appointed to answer this protest. The committee say: "We cannot therefore regard the decision of the Assembly as a refusal to obey the command of the Great Head of the Church to preach the Gospel to every creature. That command, as we understand it, is not to the Presbyterian Church in her distinctive ecclesiastical capacity, but to the *whole Church*, to the collective body of Christ's disciples of every name."

"We do not agree with the protestants in the opinion that the resources of any part of the Presbyterian Church cannot be called into action in the missionary cause without the establishment of a Missionary Board by the General Assembly." "The history of missionary operations in this and in other countries, furnishes ample evidence that the energy and zeal of Christians in the spread of the Gospel, are much more effectually enlisted, and their liberality greatly increased, by more expanded organizations, which overstep the limits of sects, and the bond of whose union is the one great object of spreading the glorious Gospel of the blessed God."

Events now thickened till the final exscinding act was reached, but it is not necessary to trace them. Dr. Judd refers particularly to the proceedings of the "Old-School Convention," held in Philadelphia one week previous to the Assembly of 1837, for "additional proof that hostility to Voluntary Societies, and a desire to rule the Church, were the chief causes of the acts of the Assembly which rent the Church asunder." And he states it as his "belief that the controversy respecting *doctrine* had less to do in rending the Church, than that which related to the best means of giving the Gospel to the world." INDEX.

THE CONGREGATIONAL PRESS ON THE HOME MISSION QUESTION.

The body of Congregational churches and people appear to have formed very definite views on the Home Mission question as presented by the attacks of the New-School Presbyterians upon the American Home Missionary Society, and to have expressed their views with great distinctness and remarkable uniformity in the fullest support of their beloved Society, and decisive condemnation of the grasping and arrogant course of the assailing party. The state organizations, with the exception of New Hampshire and New York, have spoken out with entire unanimity, and in a tone not likely to be misunderstood or disregarded. Only one solitary voice in New England has spoken in opposition, like Patrick Henry's Hook the butcher in the American Revolution. New Hampshire and New York have not yet spoken by their General Associations, but there is no doubt that they will fall in with their brethren. And if the tone of their presses, respectively, is any index to the prevailing spirit of the churches, their utterance when it comes will be not less decisive than the foremost. Saying nothing of the general spirit of our own columns, we refer to the following manly article from *The Congregational Journal*, edited by the judicious and faithful Dr. Stone, as worthy to be considered a fair exponent of the judgment and the determination prevailing among the careful and well-tried churches of New Hampshire:

"By Position and by Nature.—In the speech of Dr. Stearns of Newark, before the N.-S. Presbyterian Assembly at Wilmington, on the co-operation of Presbyterians and Congregationalists in the American Home Missionary Society, with a seeming show of fraternal and unsectarian feelings toward his Congregational brethren in New England, he alluded to his own New England birth, education, and Christian associations. He spoke of two classes of Presbyterians, to wit: Presbyterians by *position*, and Presbyterians by *nature*; i. e., of those whose lot had been providentially cast among Presbyterians either as pastors or members of churches, and of those who were Presbyterians from conviction or principle, having been born and nurtured in the Presbyterian Church. He classed himself if we have read correctly the report of his speech, among those who are Presbyterians by *position*, as much as to say that the direction of Providence had made him a Presbyterian, and not any bias or conviction of his own mind in favor of that form of ecclesiastical polity, and that he should have been a Congregationalist had he been called to a pastorship in New England.

"We would by no means call in question Dr. Stearns' sincerity in these utterances. The reminiscences of his native town, Bedford, Mass., of the numerous family circle of his honored father, Rev. Mr. Stearns, pastor for many years of the Congregational church in that town, and of all the educational, social, and religious associations of his New England home, doubtless rushed into his mind, and for the moment made him almost wish that he had not been compelled by his *position* to do violence to the feelings of his *nature*. We well remember to have heard him make similar utterances a few years since in a meeting of consultation on this subject in New York, and should he attend the General Association of New Hampshire at Boscawen, in fulfillment of his appointment as a delegate from the General Assembly, we shall doubtless hear the story over again. As he rises up to vindicate the Presbyterian side of the question, we expect a long preface of love for the land of his fathers, and of his veneration and fellowship for the staid Congregationalism, in the midst of which he was born and educated and the like. It will all be very well. Nobody will object to it, except as it will be a part of a little too much of a good thing with which we have often been treated by our good Presbyterian brethren who have had their birth or education, or both, on New England soil.

"Were we to philosophize a little, we think we could show that by a law of moral influences, Presbyterianism had become a *second nature* to Dr. Stearns, but we will do no more than just refer to his various relations to the interests of the N.-S. Presbyterian Church as evidence of the fact. If we mistake not, no man in the New-School ranks has been a more prominent and zealous supporter of ecclesiasticism as opposed to voluntaryism in the work both of Foreign and Home Missions, than Dr. Stearns. He is the reputed writer of long editorials which appeared several years ago in *The New York Evangelist*, on the rights of Presbyterians in their connection with the American Board; and also of the recent editorials of that paper upon the same subject. When the action of the American Home Missionary Society, on the subject of aiding slaveholding churches, was before the public, it is said that he was the author of editorials in the same paper complaining of the action of the Executive Committee as a usurpation of ecclesiastical power. A long editorial appeared a few weeks since in *The Evangelist* on 'co-operation,' which was attributed to his pen.

"He is a member of the 'Church-Extension Committee,' chairman of the 'Permanent Committee' of the Assembly to stand guard over the American Home Missionary Society, and a member of the Special Committee to investigate matters relating to the A. H. M. S. Thus it would seem that if Presbyterianism was not originally in the nature of Dr. Stearns, he has taken it by inoculation so thoroughly, that the element of Congregationalism has recently been purged out of his blood. We hope that if he should come before our next General Association to *believe us* and convince us that we do not understand the meaning and purposes of our sympathetic and good-souled cosdjutors in the Home Missionary work, he will appear in all the excellences of his *new nature*, and let us judge of the matter for ourselves.

"It is true that many are Presbyterians by position rather than by nature, and it is true also that some have become Congregationalist by position. Ministers are constantly going from one denomination to the other as pastors of churches. Few, we believe, are so tenacious of the divine right of either form of government that they will refuse a call to an eligible pastorate for the sake of preserving their consistency. Should Providence break up the present pastoral connection of Dr. Stearns, and open a door into some Congregational church in Boston, Hartford, or New York, he would not surprise the world if he should enter it and become a Congregationalist by *position*, if not by original nature. Such a change no one would condemn.

"We have not written this article to prejudice our readers against Presbyterianism. We have said nothing about it as a system of church polity. Though we confess the long friction between the two systems has made us desire a dissolution of the compact, we yet have a large share of that old New England liberality we drank in at Andover, whose teachings made us believe that the difference between the two systems of polity was not worth quarreling about. We received our human commission to preach the Gospel from a Presbytery, with a view of making the West our field of labor, where we were told Congregationalism was an exotic plant, and could not thrive. Had we gone West in those days, we probably should have been a Presbyterian by 'position,' and by this time might have had our nature changed into the same image with that of Dr. Stearns."

As Dr. Stearns is the appointed delegate to represent the General Assembly in the approaching General Association of New Hampshire, we will leave him to make such remarks as he thinks proper on the above article. We now add an editorial from the columns of *The Congregationalist*:

"The Presbyterian Position.—The Alton Presbytery, in connection with the (N.-S.) Presbyterian Church, covers the southern portion of the state of Illinois, and for the sixteen years ending with April, 1856, was in full auxiliary relation with the American Home Missionary Society. At that time this relation ceased formally to exist—the Presbytery voting to employ missionaries under its 'sole direction,' and 'with no commission from any other source save the Lord Jesus Christ.' During two years and a half from the last-mentioned date, the self-supporting churches of this body contributed to the American Home Missionary Society at the rate of $21 a year; during the same period, its churches received for their own denominational operations at the rate of $1,000 a year; and its feeble churches received from the American Home Missionary Society at the rate of $3,000 a year. These facts came before the Executive Committee of the Society, who decided that they could no longer afford to sustain 'co-operation' upon these terms, and declined to continue their grants to the churches of the Presbytery, except upon the 'principles which govern the Society in co-operating with all auxiliaries and ecclesiastical bodies' in auxiliary relations, to wit:

"'(1. That the missionaries laboring within the bounds of an auxiliary or ecclesiastical body be commissioned by this Society, and governed in their labors by its principles.

"'(2.) That the funds raised on the field be applied to cancel the pledges contained in these commissions, and be acknowledged by the Society as contributed to its treasury.

"'(3.) That the churches on the field co-operate cordially with the Society in the raising of funds, and 'contribute yearly to its treasury, according to the full measure of their ability.'"

"Upon this action of the Executive Committee, the General Assembly, in its recent meeting at Wilmington, took issue in the following terms:

"'The General Assembly can never approve of these resolutions, if they are to be interpreted as,

"'1. Denying the right of the Presbyteries, in our present relations to the American Home Missionary Society, to appoint, solely on their own authority, one or more exploring missionaries within their bounds; or as,

"'2. Asserting it to be a sufficient reason why the Society should withhold aid from the feeble churches of a Presbytery, that other churches of such Presbytery contribute the whole, or a portion of their Home Missionary funds elsewhere than to the treasury of that Society.'"

"The Executive Committee had said to the Presbytery of Alton, Your missionaries must be guided by the same principles which their brother missionaries acknowledge. This we 'can never approve,' responds the Assembly; but 'one or *more*' of the missionaries must be at liberty to ignore the principles of co-operation, if they or the Presbytery see fit. You must contribute to the Home Missionary treasury, says the Committee to the Presbytery, according to your ability, and your funds must go toward paying the missionaries commissioned by the Society. 'We can never approve of this,' replies the Assembly again; but 'other,' *i. e.*, the *self-supporting* churches' of the Presbytery, must be allowed to 'contribute THE WHOLE, or a portion, of their Home Missionary funds *elsewhere* than to the treasury of the Society.'

"According to the resolutions of the Committee, all the missionaries upon the field are guided by one and the same set of principles. The resolutions of the Assembly claim that there should be two sets of principles, one for the missionaries in connection with its Presbyteries, and one for the rest. The Committee decide that they who receive should also contribute according to their ability. The Assembly decides that its Presbyteries must be excepted from this rule, and be permitted, at their discretion, to turn '*their Home Missionary funds* elsewhere,'—which, in existing circumstances, means into the coffers of the denominational 'Church-Extension' Board,—and not merely a portion of those funds may be thus alienated, but, in the Assembly's own words, '*the whole*.' This claim, our readers perceive, is made, in express terms, not in behalf of the Alton Presbytery alone, as an exceptional case, but in behalf of 'our Presbyteries.' It covers, therefore, the whole Church; and would permit the appropriation of 'the whole' of the 'Home Missionary funds' gathered from the self-supporting Presbyterian churches, to the Church Extension movement. The Alton Presbytery is justified in what it has done; and all Presbyteries who may wish to do likewise, are sustained beforehand by their General Assembly. The Alton Presbytery would not have forfeited its claim upon the common treasury if it had withheld even that $21, and given *all* to 'Church-Extension'—says the Assembly. It is clear, therefore, that other Presbyteries who shall do this will, in the Assembly's esteem, forfeit no rights.

"Such is the issue as presented, in form, by the Assembly. It amounts to this: We have a right to prosecute our denominational work to any extent that suits us; appropriating thereto 'the whole, or a portion of the Home Missionary funds' contributed by our churches, as we see fit; and doing this, we still retain an undiminished claim to the contributions of Congregationalists and others, which are contained in the Treasury of the American Home Missionary Society. This position the Executive Committee of the Society distinctly and formally deny; and *so the issue* is joined.

"It is tolerably obvious that this issue is forced upon the Home Missionary Society and the Congregationalists, by this action of our Presbyterian friends; and that whatever action may seem eventually necessary to restore the disturbed harmony of the elements, will date back its moral responsibility to the action of the Alton Presbytery, and its indorsement by the General Assembly."

HALF-CENTURY SERMON.

Rev. Ralph Robinson preached his half-century sermon, from 1 Sam. xvii. 12, latter clause, July 24th, at New Haven, N. Y., his two sons in the pastoral office, from Bethany, Ct., and Whitney's Point, and a large congregation, being in attendance. Rev. R. Robinson is descended from Rev. John Robinson of Pilgrim memory, of the fifth generation, [John, Isaac, Peter, Peter, Eliab, Ralph.] was born in Scotland society, Windham, Ct, 1780; moved in childhood to Dorset, Vt.; graduated at Middlebury, 1808; after taking some missionary tours, he was settled at Granville (Fairvale) and Hartford, N. Y., and, excepting twelve years there and five in Marshal, he has spent his ministry in Oswego co., commencing Feb., 1809, and retiring to the place first-named in April, 1859, to spend the evening of his days. The health of his family seems to require this, although himself hale and vigorous, and having hardly lost a Sabbath in the whole fifty years. Bred a Congregationalist, he has always been connected with Congregational churches, except a few months' supply of a Presbyterian church. He aided in reviving the Oneida Association, about 1824, though circumstances have directed to his connection with Presbytery during the most of his ministry. E. W.

A JOURNEY IN PENNSYLVANIA.

One of the most attractive summer journeys open for New Yorkers is by the new route over the New Jersey *Central* Railroad, and thence into the heart of Pennsylvania, bringing up at the Carlisle Springs, four miles from the town of Carlisle. Take your seat early in the morning on board the steamboat Wyoming, and a delightful sail down the Bayand through the Kills brings you to Elizabethtown. Then you go by rail over the New Jersey Central, through a fine country; by the Delaware and Lackawanna past the "Delaware Water Gap," and through a most romantic region, to Scranton, among the coal mines, and stop for the night. Next day you are carried over the Lackawanna and Bloomsleigh down the Susquehanna, through the Valley of Wyoming, still among coal mines; thence through Reading, Harrisburgh, and over the Cumberland Valley Railroad to Carlisle, and then four miles by carriage to the celebrated White Sulphur Springs of Pennsylvania. Over the whole route, the traveler never fails to find comfortable cars, gentlemanly conductors, and accommodating arrangements, which, in addition to the scenery, make the journey as pleasurable as is to be found on the continent.

The accommodations at the Springs are ample and good, the table is satisfactory, and the society to be met with is eminently select and agreeable, uniting the qualities as well as the representatives both of the North and the South. The climate is cool at the Springs, the air clear and bracing, the water well mineralized and salubrious, and the surrounding country attractive and inspiriting.

THE AMERICAN TRACT SOCIETY,

New York, to its Patrons and Friends, especially in New England.

The American Tract Society at Boston has recently dissolved the connection which for thirty-four years has existed between it and the American Tract Society at New York. It is admitted that this separation has been occasioned by the public excitement in reference to the subject of slavery. The constitutions of these two Societies contain virtually the same requirements and limitations. To these an interpretation has now been given by the official acts of the Boston Society so diverse from the judgment of the other, as to terminate in sundering, by the Boston Society, our long-cherished relations. Asking only for ourselves the liberty to prosecute our own work, unmolested and unobstructed, we are the last to impose any restrictions upon the liberty of others, or to utter a word which is inconsistent with Christian courtesy in regard to those who dissent from us.

The Executive Committee of the American Tract Society, formed in New York in 1825 by a Convention of delegates from all sections of the United States, take this occasion to announce the course they deem it proper to pursue in that important section of which Boston is the commercial center, and to present a statement of the principles according to which they endeavor to fulfill their trust.

The fundamental principle of Christian union, understood and harmoniously acted on by the Committee and Executive officers of this Society for thirty four years, is substantially this: To publish all the truths of the inspired Word, which promise to be generally useful, and in respect to which there is agreement among evangelical Christians. This simple and comprehensive test is applied to every treatise proposed for publication by the Society, whether it relate to slavery or any other topic.

The Committee have not considered themselves as required or expected to publish everything, even of acknowledged importance. There seems to be an impression in some quarters that this Society occupies the position of an independent religious teacher, whose office it is to inculcate all truth in its relative proportions, and who may be chargeable with culpable dereliction if he shuns to declare any portion of the counsel of God. This is not the ground occupied by the American Tract Society. It has never pledged itself to issue publications on all ethical and religious subjects. It has regarded itself as interdicted by the terms of its organization from publishing on questions of morals and religion which are in dispute among the Christian men who compose its constituency. In acknowledging this limitation, the Executive officers are very far from admitting that the topics thus excepted are matters of indifference; but being controverted points among a membership of different names and sections, they are on that account excluded from the legitimate province of *this* Society.

On all subjects of public importance, the Committee as individuals have their personal and independent opinions, which they feel at the fullest liberty to express in other spheres and through other appropriate channels; but they would regard themselves as guilty of a breach of trust and honor, should they publish their individual sentiments and preferences on any subject through the presses of this Society, in the face of a decided opposition from a part of their constituency. The Committee confess themselves unable to discern in all this any compromise of Christian principle, any unmanly or unchristian subserviency to sectional prejudice, since it is the fundamental principle of this Society that men who disagree on many subjects, and those of the gravest importance, may combine together for a certain other purpose in which they do agree—THE SALVATION OF THE INDIVIDUAL SOUL BY THE GOSPEL OF JESUS CHRIST. Shall they act as arbiters between different parties, and issue their own opinions as judicial decisions? Or shall they not rather forego the publication of matters in dispute, and adhere to that one class of truths which, according to the belief of all evangelical Christians, are inspired of God to bear hope and life to the human soul?

The question now before the Committee and the country is, not whether to organize a new national Society upon such a basis, but an organization having been made and supported by the representatives of all sections upon this simple principle of evangelical union, Whether those who are intrusted with its executive responsibility can be justified in departing from its constitution.

Should it be alleged that the Executive Committee issue publications upon subjects concerning which a diversity of opinion and practice prevails even among those who agree in the substantial truths of Christianity—such, for example, as temperance, dancing, and medical testimony as to the use of tobacco—the Committee would reply, that had objections to any publications sanctioned by them been made from legitimate sources, it would have been regarded as a good and valid reason why they should not be issued. Moreover, had this Society been organized upon the principle of issuing publications upon *all* questions of morals and religion, then might it be chargeable with grave partialities and dereliction, with culpable indifference, with a compromise of Christian principle, should it leave any important topics and practices undiscussed. Its consistency is unimpaired because it disavows a province so unrestricted and universal.

Acting upon these principles, it has been the privilege of this Society to supply religious reading for multitudes far removed from the ministrations of the sanctuary, and to distribute throughout the whole country hundreds of millions of pages, containing, as we believe, all which is essential to make one "wise unto salvation." These publications, distributed by Christian benevolence, have found their way not only through the more destitute portions of the Northern, Middle, and Western states, but, without let or hindrance, among the ten millions of the South and Southwest. The Committee would be especially grateful for the evidences they have had that in this distribution so many of their fellow-men who are in bonds have been reached, and, by Divine grace, have been brought into the glorious liberty of the sons of God.

The Committee have only to avow that they stand at present on the same ground which they have always occupied. The idea has obtained prevalence in some quarters that on the part of the Committee there have been recession and change from a former position. They would disabuse all minds of such an impression. The teachings of this Society in previous publications are retained in the unchanged stereotype plates.

The Committee hold themselves ready at all times to issue such publications submitted to their inspection, on any subject, as, in their judgment, are consistent with the principles of our organization, and as promise to promote its widest and best influence throughout our whole country. They surely cannot be expected by honest and candid men to publish anything with the intention of gratifying one portion of their constituency in one section of the country, North or South, which would be regarded as an offense and a wrong by another portion equally large and equally liberal; and thus become the instruments of dividing the Society from a national to a sectional institution. The issuing of some publications which the Committee have themselves taken under consideration, hoping that they might prove acceptable to Christian people in all parts of our country, as timely, judicious, and promising to be useful, was prevented by circumstances for which they were in no sense responsible.

This Society cannot issue any publications which evangelical pastors and churches, city missionaries and tract distributors, Sabbath-schools and Bible-classes, in all parts of the country, cannot unite in using and circulating. Our former associates have declared themselves free from these ancient restrictions, and ready to publish that which they have censured this Committee for not issuing.

The Committee intend diligently, conscientiously, and earnestly to adhere to the method prescribed by the articles of their compact—endeavoring "to glorify the Gospel of the grace of God" in the prosecution of this their legitimate work, but they find themselves under obligation to arrange facilities for the continuance of those who may wish to co-operate with this plan of Christian effort.

We are happy, therefore to announce that, in accordance with the judgment and wishes of many of our friends and patrons in New England, some of whose names are hereto appended, a New England Branch of the American Tract Society at New York, embracing an Advisory Committee and a Secretary, has been established as the medium of co-operation in that section of the Boston is the commercial center.

The Committee are put in trust with the bequests of the living. Pledged to constitutional fidelity, they rely on the continued co operation and prayers of good men, who, expressing the nature and design of this institution, are willing to leave all that is denominational, all that is sectional, all work of personal preference, to find expression in other and appropriate channels. The one design in behalf of which this Society invokes the aid of all Christians, and the continued blessing of the Divine Spirit, is to diffuse through every part of this extensive country these simple, essential truths which pertain to the common salvation.

NEW YORK, No. 150 Nassau st., July 27, 1859.

EXECUTIVE COMMITTEE.

PUBLISHING COMMITTEE.—David Magie, D.D., William R. Williams, D D, William Adams, D.D., Benjamin C. Cutler, D.D., Nehemiah Adams, D D., Thomas De Witt, D.D.

DISTRIBUTING COMMITTEE.—William Forrest, Alfred M. Treadwell,

The church submitted their proceedings had in relation to the change of their ecclesiastical polity, together with their confession of faith and rules of church-order. After discussion, the following resolutions were adopted:

Resolved, That this council recognize the action of this church, constituting itself a Congregational church by its own vote, as regular and orderly.

Resolved, That this council recognize the doctrinal basis adopted by this church, being the standards of faith of the Reformed Dutch Church, as sound and orthodox.

Resolved, That in the for-going action of the council, we do not intend to act in any manner, or to express any opinion in regard to the previous ecclesiastical relationships of this church, or questions connected therewith. We find here a Congregational church established, and we recognize it as a church of Christ; and we trust that it will cultivate the spirit of Christian fellowship with all other churches, and especially with the ancient and honored Church from which they have lately withdrawn.

The committee of arrangements reported the following order of exercises for the evening meeting:

1. Reading results of council and of the Scriptures by the Scribe.
2. Prayer, by Rev. Dr. Palmer of Albany.
3. Address and right hand of fellowship, by Rev. Mr. Rice of Pungkeepsie.
4. The Workings of Congregationalism, by Rev. H. N. Dunning of Gloversville.
5. Duties of lay-members, by H. S. McCall, Esq., of Albany.
6. Duties of soundness of doctrine, by Rev. Dr. Palmer.
7. Importance of soundness of doctrine, by Rev. Dr. Palmer.

Installation and Dedication in Syracuse.—In accordance with letters missive, an ecclesiastical council convened on the 3d inst., in the new Plymouth church in Syracuse for the purpose of installing Rev. M. E. Strieby pastor of said church. The council was organized by the choice of Rev. H. G. Ludlow of Oswego, Moderator, and Rev. J. Butler of Bergen, Scribe. After the usual examination of the pastor elect, it was resolved to proceed to his installation. The exercises were of the most interesting character throughout, and the enthusiasm with which this young church greeted this first installation of a pastor over them was prophetic of their future hope and success. It showed but too clearly that the Congregational enterprise in Syracuse was not without a demand.

In the evening their new house of worship was duly dedicated to the service of Almighty God. The sermon was preached by Rev. J. Edwards of Rochester, and the dedicatory service conducted by the pastor, Rev. M. E. Strieby, followed by a prayer of dedication, by Father Waldo, now in his 98th year. The church is beautiful one, built in Gothic style, and having the pre-eminent adornment of being entirely paid for. J. B.

MICHIGAN—**Lamonte.**—Owing to hard times and June frosts, the pastor of the Congregational church at Lamonte, Rev. James Ballard, has felt constrained to resign his charge, after a prosperous service of nearly three years. The church adopted a series of resolutions, expressing their regrets at parting with a beloved minister, commending his labors, and exoressing their confidence in him as a faithful and effisient laborer in the Gospel, and expressing the earnest hope and prayer that the richest of heaven's blessings may rest on him and his; assuring him that he carries with him the heart-felt wishes of the church for his prosperity.

A New Colony.—A committee was formed in 1857 to seek a location for a new colony, where a Christian community and an institution of learning might be located under the most favorable circumstances.

The company have secured sufficient lands for one hundred families of agriculturists, and located near the center of the tract (which has the advantages of forest, lake, and rivery grounds for a village and institutions of learning. One-fourth of the entire lands have been donated by the proprietors as an endowment for the institution.

The church-organization will be Congregational in form; yet the articles will be unsectarian, embracing only the essentials of the Gospel, as understood by evangelical denominations.

Letters addressed to Rev. J. B. Walker, Sandusky City, Ohio, or Rev. A. D. Barker, East Cleveland, will be answered, giving any information desired. Mr. Walker will be at the rooms of the American Missionary Society, 48 Beekman street, New York, on Friday, 2d day of September, and will give specific information to any one who may desires it.

IRELAND—**Congregational Home Mission.**—A correspondent writing to us from London, July 25th, communicates the following account of the Irish Congregational Home Mission:

Last evening, quite unexpectedly, I heard a sermon from Rev. Dr. Urwick, Congregational minister, of Dublin. He is the Honorary Secretary of the Irish Congregational Home Mission. He is visiting England in behalf of that mission. The sermon was delivered in the Craven chapel, (Independent,) in which Rev. Mr. Graham ministers. Mr. G. is just now visiting Ireland, whence he was called to London. Dr. Urwick is one of the oldest Congregational ministers in Ireland, a man of experience and ability. He stated that the Irish Congregational Home Mission was formed in Dublin in 1853, by a special meeting of the ministers of the Congregational churches of that city, Belfast, Cork, and Sligo, with other friends. Its object is, the diffusion of the Gospel among the destitute and neglected Protestants and the Roman Catholic population. The office-work of the Society—performed by a committee, a treasurer, a secretary, and general agent—is gratuitous.

The Society is now employing *nineteen* agents in Dublin and its vicinity, in Cork, Galway, Tipperary, Kings County, Mayo, Roscommon, Sligo, Donegal, and Belfast. Of these seven are ministers, and twelve Scripture-readers, or town missionaries.

One of the most satisfactory aspects of the Society is its healthful and steady growth, in receipts, openings, and agencies, during the five years of its existence. The work of the Dublin agents comprises the visitation of families, (especially in the poorer and more neglected streets and districts,) Sunday-school instruction, public worship, discussion meetings, an adult evening-school, Bible classes, the distribution of the Scriptures and religious tracts, and benefit (or benevolent) society. The last has about 200 members, male and female. About 100 persons of both sexes belong to the adult evening-school, and are gratuitously instructed.

In the discussion meeting, in which a minister presides, Protestants and Roman Catholics freely exchange and discuss their views; and the chairman delivers an address. This meeting has resulted in some very remarkable and gratifying instances of conversion from Popery.

The work in other parts of Ireland is of a corresponding character. Pastors and Scripture-readers are at work—families are visited—Sunday-schools are maintained—Bibles and tracts are distributed—town and country are explored—Protestants and Roman Catholics are reached in city and country—in fields and bogs and fairs—public worship is conducted at central positions and out-stations, and the seed thus sown is giving encouraging promise.

The process resembles the system of colportage in America—differing in this respect, however, that *not many books* are disposed of, owing to the difficulty of getting them read, because of ignorance or prohibition, and to the expense in providing them, for the books and tracts are distributed gratuitously. The work of the agents is, therefore, chiefly direct and personal. A great part of their effort is directed to the Roman Catholic population. To this they are especially impelled by the fact, that of the six-and-a-half millions in Ireland, at least four millions are Roman Catholics. Their report, which I have read, is highly encouraging.

In conversation, Dr. Urwick remarked to me that the friends of the mission feel encouraged by the spiritual and pecuniary success attending their efforts. The Congregational churches in Ireland, he thought, numbered twenty-five or thirty. When I spoke to him of having been a student at Andover Theological Seminary, he asked many things about Congregationalism in New England, and made special inquiry about Dr. Hawes and Dr. Bacon. He spoke with enthusiastic praise of Dr. Cheever's strong appeals for freedom, and wished to the cause he advocated a speedy triumph.

REFORMED DUTCH.

Buffalo.—Our good friend, the pastor of the Dutch church at Buffalo, in a late visit at the East, quite enlisted the sympathies of a worthy Dutchman in his enterprise, who, with some degree of anxiety, inquired, "Mr. S., is there any Presbyterian church in your *village*?" Judge of the good old Knickerbocker's surprise when he was informed, that in that *little hamlet* there were fifty eight evangelical churches, and our brother's made the fifty-ninth.—*Chris. Intel.*

Cape of Good Hope.—*The Cape Town Mail*, June 14th, says: "A new method for providing funds for ecclesiastical purposes has been initiated, the *Kerkbode* states, by the Dutch Reformed church at Riebeek West. There being a considerable debt on the church-buildings, Mr. W. A. Van Jaarsveld undertook, upon the money being advanced by some members of the church, (to the amount of £1,100,) to commence a trade in sheep for the benefit of the church. The affair answered so well, that within a few days of a year, Mr. Van Jaarsveld returned the money with more than £900 profit! A portion of the debt then still remaining unprovided for, they have again advanced him the capital for a like purpose, and, of course, the people of Riebeek West hope that a like success will crown Mr. Van Jaarsveld's noble exertions."

BAPTIST.

A New Paper.—*The Baptist Champion* is the name of a new paper started at Macon, Ga., Joseph Walker, editor. *The Champion* maintains that Baptist churches are the only Christian churches, and that the administration of baptism by unimmersed ministers is invalid. Mr. W. was late editor of *The Christian Index*.

Rev. Dr. Williams.—Rev. William R. Williams, D.D., has so far recovered from the consequences of the accident by which his leg was broken, last spring, as to be able to leave his house and attend partially upon the duties of his pastorate.

Newton Theological Seminary.—A Haverhill correspondent of *The Boston Traveler* says: "Rev. A. S. Train, D.D., has accepted the appointment of Professor of Sacred Rhetoric and Pastoral Duties in the Theological Institute at Newton, tendered to him a few weeks since; and will enter upon the duties of the position on the 1st of October next, at which time will terminate the twenty-third year of his pastoral relations with the Baptist society in Haverhill."

Newark.—The Baptist churches of Newark, N. J., have established another mission, at an expense of several thousand dollars, in the western section of the city, notwithstanding the First church is building an expensive meeting-house for themselves. The opening seemed to be so providential, that the City Mission Board, representing all the Baptist churches, did not feel themselves at liberty to decline to enter it.

METHODIST.

Wesley in North Carolina.—We learn from a North Carolina religious journal, that they have in that state a small telescope and electrical machine, which were once the property of John Wesley. The North Carolina Conference having formally repudiated Mr. Wesley's anti-slavery creed, and denounced it as heretical, fanatical, and, for aught we know, diabolical, we are quite surprised that any member of the church in that region should still venture to cherish anything as a memento of the great abolitionist father of the church. The fact is not so stated, but we may take it for granted that the precious relics were merely used by Mr. Wesley in his researches into physical nature. The telescope, which is now so prized by our North Carolina friends, cannot be the moral instrument through which he read the heavenly laws, and proclaimed to the world that "slavery is the sum of all villainies."—*National Era*

A Venerable Bishop.—Some weeks ago the Nashville papers mentioned that the venerable and Rev. Joshua Soule, D.D., Senior Bishop of the Methodist Episcopal Church, South, was very ill, and it was feared would not be able to resume the active duties of his office. We learn, however, that the Bishop has recovered his usual health, and is now on a visit to his relatives in Ohio. On Saturday, July 30th, he was at Lebanon, near Cincinnati, and preached a funeral sermon on the death of an old friend. The next day, Sunday, the 31st, he again preached, his sermon occupying one hour and twenty minutes. His subject was the Prodigal Son. Some of his allusions to his early ministerial life, the deaths of his former colleagues, Whatcoat, McKendree, George, and others, were very touching. "*Sixty* years ago," said the Bishop, "on the 5th of January last, I left my father's home to begin the work of a Methodist traveling preacher, and this day, July 31st, I close the 78th year of my life." He spoke with his usual distinctness and compass of voice, sufficient to make himself heard by a large congregation.

EPISCOPAL.

Missionaries to China.—Never before has so large a company of missionaries gone forth from our Church of America, in any direction, at one time, as saits this week in the Golden Rule for China. Besides the Bishop and Mrs. Boone, the former of whom has been in the field twenty two years, and the latter fifteen years, *twelve* new recruits go out—six as deacons, two as candidates for holy orders, and four as female missionaries, to aid in the schools. The effort which has resulted in this large increase is the boldest step yet taken by the Foreign Committee—a step which was a worthy sequel to their promptness in organizing a mission to Japan, and has been made a success mainly by the indefatigable labors of Bishop Boone, whose simple earnestness and straightforwardness have opened the hearts and hands of Churchmen wherever he has gone, so that between $20,000 and $30,000 *extra* have been raised for this purpose, besides the ordinary demands of the foreign department.—*Church Journal*

The Old World and the New.—The states of New York and Pennsylvania have an area of 3,356 square miles greater than England, Scotland, and Wales. The counties of England compared, in area, with the counties of New York and Pennsylvania, are somewhat larger; that is to say, the counties of England average a little over one thousand square miles each, while those of the two states mentioned average about eight hundred. *The Churchman* states that in England, Scotland, and Wales, a bishop is provided by the Church for every two counties and a quarter, while in New York and Pennsylvania a bishop is provided for every *forty one* counties. Nearly one half of the dioceses (twelve) of England embrace only a single county. In a few of the American dioceses there are assistant bishops, though nothing of the kind is known to the Church of England, nor is there such an office as Provisional Bishop. In the Church of England, when a bishop becomes incompetent to discharge his duties he resigns office.

MINISTERIAL AND CHURCH REGISTER.

Ordinations.

BAIRD—Rev. John G. Baird, a late graduate of Yale, was ordained pastor of the Congregational church at Center Brook, Saybrook, Ct.

CONSET—Mr. Jacob Conset was ordained by the Presbytery of Dubuque on the 31 inst.

EVERITT—Mr Benjamin S Everitt of Jamaica, New York, was ordained pastor at Blackwoodtown, N. J., on the 22d ult

MANLEY—Mr. E Newell Manley, of the last class from Auburn Theological Seminary, was ordained by the Presbytery of Genesee, and installed over the church in Oakfield, N. Y., June 14th. Sermon by Rev. Dr. J. B. Condit of Auburn Seminary.

MARSHALL—Mr. Joseph Marshall was ordained and installed pastor of the Heathland church, by the Presbytery of Rock River, on the 15th ult.

SHOCKLEY—Rev. H. M. Shockley was ordained by the Presbytery of Whitewater on the 17th ult, and installed pastor of the church of Cambridge City, Indiana.

SMITH—Mr A. P. Smith was ordained by the Presbytery of Charleston on the 9th ult, and installed pastor of the newly organized church of Summerville, S. C.

Installations.

CHAMBERLIN—Rev. N. P. Chamberlin was installed, on the 29th ult., pastor of the church at Thibedeaux, La.

HELLER—Rev. Dr. F. Heller was installed pastor of the Lutheran church at West Camp, Ulster county, N. Y., on the 15th day of June. He had been pastor of the congregation for about a year previous.

MAGILL—Rev. David Magill of Philadelphia was installed last week over the Presbyterian church worshiping at the Meionian, in this city. Rev Mr. Timlow of Newburyport presided, and Rev Mr. Vermilye of the same place offered the installing prayer.

WHITTLESEY—Rev Mr. Whittlesey, late of Canaan, Ct., has recently been installed over the Presbyterian church at Leroy, N. Y., by the Presbytery of Genesee.

WILSON—Rev. E. B. Wilson, late of West Roxbury, was installed pastor of the North Unitarian church in Salem. Sermon by Rev. James Freeman Clark.

ZIEGLER—Rev Jacob Ziegler was installed as pastor of Conowago charge of the German Reformed church, composed of the Arendtsville, Bender's, Bendersville, and Bermudian congregations.

Changes.

BARTLET—Rev. Wm. S. Bartlet has resigned the rectorship of St. Luke's church, Chelsea, Mass., to which he was first elected in 1842.

BLAND—Rev. F. D. Bland has removed from Vevay, Ind., to Madison, in the same state.

BRECKINRIDGE—We understand that Rev. Dr. W. L. Breckinridge has made known to the people in Woodford co., Ky., his intention to settle among them, according to their invitation. He will continue to preach in the Woodford and Midway churches, and, of course, has determined to decline the appointment to the Professorship in the Seminary at Danville.—*Presb. Herald.*

BROWN—Rev. A. M. Brown has resigned the pastoral care of the Baptist church in North Chatham, Columbia co., N. Y.

CHILD—Bro. Increase Child, a member of the last graduating class of Rochester Theological Seminary, has settled as pastor of the Baptist church at Towanda, Pa.

CROWE—The church of Walnut Hills, Ohio, has given a call to Rev. Thomas S. Crowe of South Hanover, Ind., to become their pastor.

DEAN—The First Congregational church at Schenectady have called Rev. Artemas Dean of Vermont. He graduated at Andover in 1848.

FULLER—Rev. H. C. Fuller has resigned the pastorate of the Baptist church in Forestville, Chautauque co., N. Y.

GILMORE—Rev. Mr Gilmore, a recent graduate of Princeton Theological Seminary, has received and accepted an invitation to supply the Upper Indiana church, near Vincennes, Ind.

JONES—Rev J. Copeland Lee Jones has accepted a call to Grace church, Waterville, Oneida co.

LORD—Rev Dr Willis Lord has notified the Executive Committee of the Northwestern Theological Seminary, that it is his purpose to apply to his Presbytery for a dissolution of his pastoral relation, with a view to accepting the Professorship to which he was elected by the General Assembly.

NEWCOMB—Rev. Harvey Newcomb has accepted a call from the Congregational church in Hancock, Del aware co., N. Y.

NEWTON—Rev. Dr. Newton of Philadelphia has declined the call to Emanuel church, Baltimore, made vacant by the death of the lamented Dr. Johns. The call has been extended to Rev. C. P. Gadsden of South Carolina, who, it is said, will accept.

PASSMORE—Rev. Wm. Passmore, late of Brownsville, Texas, has accepted a call to the rectorship of St. John's church, Broadway, Camden, N. J.

PATTISON—Rev. R. E. Pattison, D.D., has become principal of the celebrated Oread Institute for young ladies at Worcester, Mass. Dr. Pattison is to be assisted in its management by his wife, and a son and daughter, who have had some years' experience as instructors in similar institutions in New England.

RAYMOND—Rev. L. Raymond has accepted a call from the Tabernacle Baptist church in Peoria, Ill.

REASER—Rev J. G. Reaser, late Principal of the Harrisburg Female College, has accepted an invitation to take charge of a similar institution in Leavenworth City.

SMITHETT—Rev. Mr. Smithett of Boston has declined the call to Galesburg, or rather the offer made to him to come and organize the parish there, as there is yet, we believe, no parochial organization there.

STIMSON—Rev S. M. Stimson of Binghamton has accepted a call from the church in Brighton, near Boston, Mass., hoping the change of climate may prove favorable to his health.

WATSON—Rev. Dr. Watson of Rochester has been called to the Rectorship of the Church of the Atonement, Philadelphia, made vacant by the removal of Rev. Mr. Goddard to Cincinnati.

COLLEGE RECORD.

Oxford, Miss.—At the commencement of the University of Mississippi, at Oxford, the degree of LL.D. was conferred on William L. Sharkey, Cotesworth Pickney Smith, Judge Clayton, and Rev. J. H. Ingraham, all of Mississippi.

Lewisburg, Pa.—The annual commencement of the university at Lewisburg took place in the last week of July. On Monday, A.M., the theological department held its anniversary. There were five graduates from this department, only three of whom have completed the full course.

Lawrence, Wis.—The honorary degree of D.D. was conferred by Lawrence University at its late commencement upon Rev. Prof. N. E. Cobleigh, President of McKendree College, Ill.

Literary Record.

BOOKS RECEIVED.

Charles Lever—The Harpers have sent us a new work by Charles Lever, entitled "Gerald Fitzgerald, the Chevalier." This is a novel of a truly novel character—beginning with page No. 113, instead of in the usual way, with No. 1. Whether the author began his writing, or only the publishers their publishing, at this interesting part of the tale, we are at a loss to determine.

Dr. Mackay—"Life and Liberty in America; or, Sketches of a Tour in the United States and Canada in 1857 8." By Charles Mackay, LL.D., F.S.A. With ten illustrations. 12mo, pp. 413. New York: Harper & Brothers.

Arctic Regions—"Thirty Years in the Arctic Regions; or, the Adventures of Sir John Franklin." 12mo, pp. 473. New York: H. Dayton.

Madame de Staël—"Germany; by Madame the Baroness de Staël Holstein." With notes and appendices. By O. W. Wight, A.M. In two volumes. Vol. I. 12mo, pp. 408, 437. New York: Derby & Jackson.

Story—"Ellen Mordaunt; or, the Fruits of True Religion." 12mo, pp. 302. Published by the Am. S.-S. Union, Philadelphia, and 375 Broadway.

Presbyterian—"Anna, the Leech-Vender, a Narrative of Filial Love." By O. Glaubrecht. Translated from the German by Mrs. Clarke. 18mo, pp. 142. Published by the Presbyterian Board of Publication, Philadelphia; and for aught we can see, just as good as if it had been published by the Tract Society or the Sunday-School Union—and no better.

Confession of Faith—"The Confession of Faith of the Presbyterian Church in the United States of America, with the Shorter Catechism." 18mo, pp. 190, stitched in paper covers. Published by the Presbyterian Board. This issue of the Presbyterian Confession of Faith in a cheap form, adapted for general circulation, constitutes a quiet appeal to enlightened public opinion for its judgment on the Calvinistic system of doctrines, which is likely to be attended with many beneficial results.

LITERATURE, SCIENCE, AND ART.

. . . The latest literary intelligence from England mentions the publication of several new and interesting books. Among them, we notice "British Novelists and their Styles," by David Masson, author of the recent Life of Milton. *The London Athenæum*, in reviewing this work, says that "the novelist is the truest wizard of modern times. It is scarcely an exaggeration to say that the death of Little Dombey caused a national mourning; and in one busy capital we are informed that the new number of 'My Novel' was contended for with an eagerness which is only usually accorded to the Money article on the middle sheet of *The Times*."—"The Emotions and the Will" is a new and voluminous work by Alexander Bain. Mr. Bain divides the mind into Emotion, Volition, and Intellect. Of the last he has treated in another work; of the first two he treats in this.—"A Dictionary of Modern Slang, Cant, and Vulgar Words, with a history of Slang Language," by a London Antiquary, has excited some attention. The author attempts to show that a secret language of cant is known in South Africa, Finland, France, Spain, Germany, and Italy, as well as in England, and that it is always the shield which protects the verbal communications of outcasts, lazy, wandering beggars, and thieves. This secret language, he states, originated with the Gipsies—a race that has had to bear the burden of many a dishonorable hypothesis. A mixture of Gipsy, old English, fancy, and foreign words, has thus formed what is called either the Canting language, Pedlar's French, or St. Giles's Greek. Among the Gipsy words which he adduces are "bambeozle," to mislead, "bosh," rubbish, "cheese," thing or article, "dadi," daddy or father, and "gad," a wife—a word in which Dean Trench would undoubtedly find evidence of the moral degeneracy of womankind. He mentions, also, that "Jockey," in the Gipsy tongue, signifies a whip. Among slang terms he adduces "Sharp's Alley blood worms," which most of our readers would be puzzled to guess were common sausages. When we remember that evil communications corrupt good manners, it is somewhat startling to ascertain with what a large multitude of slang and vulgar words our English tongue is already defiled.

. . . We learn from the Fine Art circles abroad that a young Polish artist, Boryczwski by name, has just been commissioned by the Librarian of the Imperial Library of St. Petersburg to execute a bust of Sir Roderick Murchison.——According to a resolution passed by the Academical Senate at Dresden, a *relievo* portrait of the late Gottlob von Quandt is to be fixed outside the Royal Academy.——After a lengthened absence, the Belgian painter, M. Louis Gallait, has returned to Brussels, and is now busy finishing a large tableau of "Dalila."

. . . A British religious journal publishes, from a correspondent at Jerusalem, the words and music of "El Benè," a plaintive and touching melody sung by the Jews at the "Wailing Place" in Jerusalem. The journal adds that it was sung at a recent religious meeting in London, "by a Christian friend who heard the Jews sing it at Jerusalem." The following is a translation of the Hebrew words:

"The glorious God shall build his temple speedily;
In haste, in haste, in our days speedily, speedily;
Lord, build! Lord, build! build thy temple speedily.
The Blessed God, the Great God, the Exalted God, the Powerful God, shall build his temple speedily;
In haste, in haste, in our days, speedily, speedily;
Lord, build! Lord, build! build thy temple speedily."

. . . The article on Pope in the new edition of the *Encyclopedia Britannica* is by De Quincey; the article on Prescott by William Stirling, M.P.; that on Poetry by Prof. Aytoun; and that on the Quakers by William Howitt.

. . . We have observed in the store of Ladd, Webster & Co., in this city, one of their family sewing-machines *worked by steam*. The apparatus consists of an upright steam-engine occupying the space of about one cubic foot. It has a two-inch cylinder, whose length of stroke is three inches. The steam is generated in a boiler of the capacity of twelve gallons, placed in the basement, and is communicated to the cylinder through quarter inch pipes. The power is applied to the sewing-machine by belting, and the needle is driven at great speed. While the sewing-machine in itself has not yet ceased to be a novelty, the application of steam-power in the use of this already fast machine, strikes one as one of the most forcible evidences of our "fast age." The power required to move a single machine is very small, and for ordinary purposes in a family, not sufficient to call for artificial aid; but in manufacturing establishments, where operators work ten hours in the day, the addition of steam conduces greatly to economy both of time and money. One business firm in this city is having a hundred machines set up to be run in this manner. The method of working is very simple. The direct application of power is to an air-pump that forces the air into a receiver or air-tight tank, which may be termed the reservoir of power. The air is forced into this reservoir until a pressure is attained equal to five pounds to the square inch. From this reservoir a pipe conveys the air or power around the room in which the machines are arranged. Opposite to each machine, a smaller pipe communicates the pressure from the main conduit to two valves of an air cylinder placed under each machine. In this cylinder works a piston which gives motion to the machine. By means of a treadle, controlling the valves, the pressure can be shut off so as to stop the machine in an instant; or the pressure can be so regulated as to give greater or less speed, as the case may require. The arrangement seems a complete one, and can soon be judged of by the test of practical operation. This novel application of steam power to one of the most novel of modern inventions, is likely soon to enter as an important element into the manufacturing interests of the country.

. . . The friends of the late Horace Mann held a meeting last week, in Boston, to pay a tribute of respect to his memory, and to take measures for the erection of a monument at Mount Auburn. To carry out the latter purpose a committee was appointed. It was announced that a fund of $20,000 had already been invested for the benefit of Mr. Mann's children.

. . . Rev. Dr. Horace Bushnell is at St. Anthony, and will probably take up his permanent residence in Minnesota.

. . . With so much ingenuity always available in inventions, it is surprising that no one has yet invented a proper method of watering streets. A foreign journal says:

"We recommend the subject to the consideration of those able to deal with it; for even in London, in farfamed Regent street, the present contractors mistake making a road muddy for laying the dust. It ought not to be impossible to subdue the dust without converting it into mire. In this particular, the metropolitan thoroughfares are a reproach to the inventive genius of the age."

. . . We are requested to say that Olney College, in Illinois, at its recent Commencement conferred the honorary degree of Doctor of Laws on Samuel M. Smucker, Esq., of Philadelphia, and that of Doctor of Divinity on Rev. Prof. David Holmes of Lebanon, Ill.

. . . The city of Paris has just bestowed on Lamartine, with the consent of the Government, the house so long talked of at the Petite Muette, in the Bois du Boulogne. The house is delightfully situated, screened from the north wind, and shaded from the southern sun. It is already, indeed, a favorite resort for those who are compelled to faint and swelter in Paris during the hot summer.

. . . Wendell Phillips has written a long and severe letter to Chief Justice Shaw and President Walker of Harvard for being present at the public dinner to Morphy at the Revere House, a place where liquor is sold in direct hostility to the law.

. . . Insects generally must lead a truly jovial life. Think what it must be to lodge in a lily! Imagine a palace of ivory or pearl, with pillars of silver and capitals of gold, all exhaling such a perfume as never arose from human censers. Fancy, again, the fun of tucking yourself up for the night in the folds of a rose, rocked to sleep by the gentle sighs of a summer's air, and nothing to do when you awake but to wash yourself in a dew drop and fall to and eat your bed clothes!

. . . A recent London paper advertises a genuine Thesaurus of ancient tavern signs and other curiosities at auction, collected during a long life by some curious antiquary. The catalogue covered an extensive and unique collection.

. . . An iron spire is about to be erected on a church in Pittsburg. This will be the first construction of the kind in the United States, and it is fitting that it should be in the "Iron City."

. . . The engineer of the Washington Monument at Washington, D. C., has issued a circular calling on the 30,000 Postmasters throughout the country to collect funds for the purpose of completing that work.

. . . We learn that the last Legislature of Texas contained thirteen "men of mark,"—not one of them could write his name.

. . . Surgeon M. Thompson of the British navy is said to have invented a new night signal lamp, by means of which merchant-ships may now communicate with each other *as easily by night* as by day. An engraving and description of the apparatus, which is unpatented, is given in *The Illustrated News of the World* for the 23d of last month, and in the account it is mentioned, among other things, that the number of collisions of ships during the last five years amounts to 3,016, of which 2,270 were English!

. . . Jenny Lind's performance for the Nightingale fund yielded $10,000.

. . . The last stone, for the season, was laid on the light-house on Minot's Ledge, Boston, last week. The work could have been finished with perfect ease this year, if there had been stone enough ready.

. . . A correspondent of *The Missouri Republican* recently paid a visit to the hot springs of Arizona, in the valley of the Rio Mimbres. The water is very limpid, and sufficiently hot to cook an egg in four or five minutes.

. . . Some of the paintings in the museum at Naples were injured by rifle balls during the recent military revolt. The fine statue of Nero, found among the ruins of Herculaneum, was likewise damaged by a shot.

. . . The directors of the Edinburgh Royal Institution have bought from Sir Culling Eardley, for £500, a picture of "Mars and Venus," by Paul Veronese, to be placed in the Scottish National Gallery.

. . . The first Arab newspaper ever published in the Turkish empire and out of Constantinople has been commenced at Beyrout.

. . . Inquiry is sometimes made for the "Bhagavad-Gita," a Sanscrit philosophical poem, in an English dress. In reply, we would say that this celebrated work was translated by J. Cockburn Thomson, a member of the Asiatic Society of France, and published in Hertford, England, in 1855. It can be had at any time through London publishers. It is a square duodecimo, with an Introduction of 119 pages, the Poem itself, with two important Indexes, covering 155 pages.

. . . A gentleman in North Chester, Vermont, two or three weeks since, offered as a prize a copy of Webster's "Unabridged Dictionary" to the one of the scholars in all the public schools in town who should "spell all the others down." Seven schools were accordingly represented, and about a dozen teachers and a large crowd of spectators were present when the trial took place, on the 25th ult. Only one trial was to be had on a word, and the unfortunate who missed must take his or her seat. Eighty scholars contested for the honor and the prize, and after five hours' trial, five pupils remained standing, and the enthusiastic audience soon raised the needful to purchase each a copy of the great "Unabridged."

. . . A correspondent of *The Missouri Republican* recently paid a visit to the hot springs of Arizona, in the valley of the Rio Mimbres. They are situated upon the summit of a small mound, about 30 feet above the level of the plain. The water is very limpid, and sufficiently hot to cook an egg in four or five minutes. Some remarkable cures are said to have been effected by their use. They seem to be most efficacious in scrofulous affections and similar diseases.

. . . Prince Lucien Bonaparte is said to be staying in the north of England for the purpose of translating the "Song of Solomon" into the dialect of Durham, and intends, when he has accomplished that feat, to move into the North Riding and translate the same composition into the dialect of Yorkshire. *The London Literary Gazette* concludes a long article on this topic, as follows: "No poor man—no merely literary man—would think of translating the Song of Solomon into the Durham dialect. But this is within the scope of the magnificent inutility of a prince. Thus not only does Prince Lucien enjoy, in the highest degree, a literary leisure which is free from hurry, has the zest of irony, and inspires a sense of solitude, but in the language of his imperial relation, he embodies and represents a great idea—that of utterly fruitless and purposeless authorship."

. . . Thorwaldsen's sculptural remains are to be finished under the direction of Professor Bissel, for which object the city of Copenhagen has made an annual grant of $1,000 for six years.

General News.

FOREIGN.

We have news from Europe, since last week, by the City of Baltimore, the City of Manchester, the Vanderbilt, and the North American. The latest dates are to August 4th.

The Peace and the Italian Question continued to be the leading topics of conversation and discussion in the press. The conviction gained ground, that the peace was a good thing for France and for Europe, but that the condition of Italy has not been very greatly improved by the war.

The Peace Conference was a good deal talked about. The report that Sardinia would be excluded from participation in it has proved unfounded—the Chevalier Des Ambrois having been sent by Victor Emanuel and acknowledged by the French Emperor.

The attitude of Austria toward Prussia, Russia, and England was decidedly hostile; and an Austrian agitation for a remodeling of the German Confederation was provoking a great deal of ill feeling in Prussia, and among the Protestant Germans generally.

Public feeling in France in favor of the peace of Villafranca was steadily increasing; and the official intelligence of the intended disarmament had been received with general approval.

The Hungarian Constitutionalists were moving for a reconciliation with Austria on the basis of the restoration of the old Constitution of Hungary.

In England, Mr. Bright and Mr. Cobden had taken strong ground against the panic-making of the press and of the aristocratic party. A serious strike of the whole building trade of London was exciting no little concern. Mr. Monekton Milnes had moved in Parliament an address to her Majesty, suggesting the propriety of making a convention with the United States for the purpose of securing adequate punishment for offenses committed at sea on board the vessels of either power.

From Spain we learn that Gen. Prim had been named Captain-General of Cuba, in the room of Gen. Concha, resigned. Spain had also authorized the laying of a transatlantic telegraphic wire, *via* the Canaries and Cuba, to Brazil. The work was to begin at once under French supervision.

The Papal Government had awarded to Mr. Edward N. Perkins of Boston the sum of $3,400 as damages for the robbery of his party during the Perugia massacre.

From Central Italy it is announced that the peaceable protest of the people of Parma and Modena against the return of their recreant sovereigns, and of the people of Romagna against the violent re-establishment of the Papal Government, is daily gathering strength. Preparations were making at Turin and Milan to celebrate the *fete* of Napoleon IIId on the 15th of August, as well as at Paris. *L'Ami de la Religion* gives as the *ultimatum* of France to the Pope the following conditions: "A complete execution of the reforms proposed by Napoleon IIId two years ago; a complete civil code; the military conscription and abolition of foreign troops; equal admission of laymen with clerical persons to all offices of state; a council of state organized on the French basis; and a consultative body of forty members."

General Garibaldi had issued the following order:

"LOVERI, July 19th.—However political affairs may go in the present circumstances, it is the duty of the Italians not only not to lay down their arms and manifest discouragement, but to swell the ranks, and to show to Europe that, guided by the heroic Victor Emanuel, they are ready again to confront the vicissitudes of war in whatever form they may present themselves."

Rumors of a projected meeting between the Czar Alexander and the Prussian Regent at Ems were current, as well as of an Anglo-Prussian alliance.

DOMESTIC.

South America.—Urquiza, at the latest advices, was continuing to concentrate troops on Rosario. The Government of the Confederation had suppressed the duties which the goods of the Oriental republic formerly paid. It was rumored that Pena, who recently returned from a special mission to Lopez, would soon be sent back to Paraguay. The Legislature had been prorogued. Urquiza's fleet was nearly fully armed, and would soon be ready for sea.

From Buenos Ayres, we learn that the army had already reached the frontier, and the island of Martin Garcia was fortified and held by a force of artillery and two hundred men. The political emigrants from Chile, who had arrived at Mendoza, announce the defeat of the rebels by the Government forces near Serena.

Mexico.—Dates from the city of Mexico are to the 1st of August. The progress of Miramon's financial schemes was watched by all parties with intense interest; by the clergy especially, whose interests are more directly affected.

Advices from Santa Fé, New Mexico, to the 25th ult., have been received. Another treaty with the Navajo Indians is said to have been concluded. It is to be hoped that its provisions may be better carried out than those of previous ones with the same tribe. Large numbers of Indians are reported on the Plains, but they appear to be friendly.

Yellow Fever on the Mexican Coast.—We regret to learn from a gentleman that the yellow fever (vomito) is prevailing as an epidemic, not only on the Rio Grande, as before recorded, but also at Tampico, and all along the northern Mexican coast. The mortality is very great, especially among the Mexican population, and the people were fleeing in every direction.—*N. O. Picayune, Aug. 6th.*

Havana.—Nothing of moment had occurred at Havana since previous advices. The news of peace in Europe had exercised a depressing effect upon commercial interests. No demand existed for sugars, and freights had not improved.

A Stock Exchange in Havana.—The *Eco del Commercio* of Havana, under date of August 6th, publishes a decree of the Queen of Spain establishing a Commercial and Stock Exchange in that city.

California.—The steamer North Star, from Aspinwall, bringing California advices to the 20th ult., arrived at this port on Thursday morning. The news from California is unimportant. The losses by the fire at Weaverville are estimated at $107,000. Large quantities of very inferior gold, not worth more than eight or nine dollars per ounce, continue to be taken out of the Gold Canon diggings.

Panama.—By advices up to August 3d, we learn that numbers of persons continued to flock to the Chiriqui "gold images" country, and the latest reports state that the "grave-diggers" were well satisfied. Gold plates of all shapes and sizes, with golden eagles and insects, had been taken out of one place described as "very rich." All sorts of stories about ghosts and unearthly noises were afloat, but were not likely to terrify the new comers much.

The Gold Region of Chiriqui.—A correspondent of *The N. Y. Tribune* thus writes: "The 'Talamanca' who peopled Chiriqui were numerous and powerful, as well as rich. At the time of their conquest by the Spaniards they comprised nine large tribes. It was a custom of the aborigines to bury their valuables with them. Few of these Indians remain, and these few, now scattered in the mountains of Chiriqui, still preserve the same custom. In one of these cemeteries in the savannas, which I saw, each grave was indicated by a headstone, half buried in the earth. In my opinion, and I have well studied the subject, the wealth buried in these numerous cemeteries will create a large emigration to Chiriqui, and the source whence all the gold was obtained will be discovered by the energies of the men of the North. The history of Spain points to the great mine of 'Tisingal,' situated in some part of this country, and there is no doubt about the auriferous richness of this country."

Gen. Houston.—Gen. Houston has probably been chosen Governor of Texas.

A Territorial Government for Pike's Peak.—From the Kansas gold region, we learn that a movement is on foot for the formation of a Territorial Government. A Convention was in session in Denver City, at last accounts, called for the purpose of taking the necessary steps to that end.

Indian against Indian.—A desperate battle is reported to have taken place on the 22d of July, between the Sioux and the Aurakars Indians, in which twenty-eight of the former and sixteen of the latter were killed. Another battle was expected, and it was believed that the weakest party would be exterminated.

A Governor on a High Horse.—Governor Banks of Massachusetts is to ride the celebrated stallion, Green Mountain Morgan, to the state encampment, to be held at the old battle-ground in Concord on the 7

The Independent.

NEW YORK, AUGUST 18, 1859.

GIVE US THIS DAY OUR DAILY BREAD.

There are some requests which we offer to God, which we are prompted or expressly taught by the Scriptures to offer—and of them none perhaps is a more signal instance than the one before us—which seem sometimes to have been better adapted to a ruder and more simple state of society than that in which it is our privilege to live; which our civilization seems to a certain extent at least to have grown away from; and which we are therefore apt to repeat rather as pleasant forms of words handed down to us from the Past, and commended by the associations that cluster about them, than as expressing the real and present needs of which we still are keenly conscious; the actual wants which God alone could have foreseen or can now effectually and certainly provide for.

"Give us this day our daily bread." We recognize the propriety of a request like this from those who lived in the days of the Savior, and in that rank of life from which his earliest disciples were taken. We may recognize it as now appropriate to those who have nothing of this world's goods to confide in; who know not in the morning from whence is to come the needful food to sustain them through the day; who know not at all at the commencement of the week by what means they are to maintain their force and life throughout the opening series of days; and who come to the end of each day and each week with an impression of fresh but transient relief from strictness and peril; with the sense of having fought a new battle for existence, of having just succeeded in the struggle, but still of having conquered nothing in advance, of having laid up nothing for future use or subsequent enjoyment. To such, a petition like this is adapted. But how does it belong to those whose means are large and secure, and their garners full; whose affluent purses hold the means of supplying their own wants and their families' for many years to come; who have not only enough and to spare for the present time, but enough to make any future destitution a thing almost impossible to be imagined? It may be fitting in the Five Points; how fitting on the Avenue? It may be appropriate to the wandering mendicant; to the toiling seamstress, to the widow and the orphan, to the organ-grinder, or the *chiffonier*; but how is it appropriate to the prosperous merchant or the successful banker? to the farmer, with copious crops around him, loading his fields; or even to the mechanic who has money laid by for a rainy day, and whose friends could sustain his family after him even if he were called from the world?—Does there not seem something strained and strange in such a petition from such a petitioner? Might it not have been more appropriate to these to have said instead: "Provide, we beseech Thee, for next year's wants;" "Give us comfort and plenty in that old age when we can no longer maintain ourselves?" A request for the provision of daily bread may be well enough in the shanty, or out in the wilderness, but how finds it place in the wealthy household, or under the arches of decorated churches?

And yet the moment we think of it more closely, how pertinent is this petition to all men; how indispensable to be offered by all who would have any true and worthy enjoyment of worldly good, and who recognize God as the author of such enjoyment. For suppose a famine to come upon the land, as so easily it might, through the failure of sunshine, through a succession of desolating storms, or through a blighting August frost; of what avail then were all the stocks and bonds of the wealthy and secure; the gold of bankers, the inventive skill and industry of the mechanic, the enterprise of the merchant, or the broad fields of the farmer? Or suppose the property of the wealthiest and most eminent to be ravaged away from them by fire or fraud; of what avail, then, that they had had so much before, and that servants in livery and splendid equipages had waited so recently on their bidding?—Such events are never impossible, certainly; they cannot at any time be surely affirmed to be remote or even improbable; and the mere possibility of them may justify each man in offering for himself and for those whom he loves either the petition as recorded above, or the same in that other equivalent form which Luke has perpetuated, "Give us day by day our daily bread." The sense of constant and manifest exposure to sudden evils underlies the petition, and makes it appropriate, and imparts to it significance, as offered by those who might seem furthest removed from such hazards.

But there is a still more urgent propriety in this petition, by whomsoever offered; and one that will be also apparent as we think of it. For when we speak of "daily bread" we certainly do not mean simply that outward palpable thing which this term describes, but all which makes this inviting, helpful, and a minister to our wants; and so when we ask for it we ask in substance for all that is necessary to its profitableness to us. Wealth, vigor, the sense of success, the prosperity of the household, and the maintenance of affectionate concord in it, all these things and others are necessary to make food useful to men. A man may have millions of dollars at his command; but suppose that disease or violent casualty has laid a sudden hand upon him; that his favorite friend, or his child, is sick, with some distemper that threatens life; that his wife has proved unfaithful to him, and the evidence of the fact has just flashed upon him; that his hope of some signal success has been blighted, and his fears of future reverses are awakened; suppose, even, that some domestic dispute has soured his temper, and embittered his thoughts; that his religious hope has been overcast, through his yielding to a temptation that brought behind it an inevitable remorse; suppose any one of a thousand things, all which are possible, to have occurred to disturb him—of what use then are coffers filled and store-rooms replete, wheat-fields that count their acres by the hundred, a hundred cargoes on the sea! The food itself as a mere material visible thing, to be received into the lips and crushed by the teeth, may be before him in utmost abundance; served on rarest Sevres china, and the heaviest silver; commended to his appetite by all niceties of preparation and all dainty accompaniments; but the physical soundness, the mental tranquillity, the inward composure and comfort of spirit, which should have given sauce and relish to all these dainties, are utterly wanting; and he might well crave to change all luxuries, with the inward disquiet, for the commonest, coarsest fare of the humblest, with an attendant sense of health, with a pervading spirit of gladness! The viands fail to please the palate. The sick soul turns from all the dainties, and the man finds out that he is not all teeth and throat and stomach; that something else than the mere outward food, even the capacity to receive and enjoy it, was implied in his prayer for daily bread.

So is it appropriate to every man. And so, the more we reflect upon it the more shall we feel the wisdom of Him who, in the form which He gave to the disciple, combined this plain and primary petition, which men often think of as unnecessary to them, with all the other and more impressive requests for the forgiveness of sins and the speedy coming of His kingdom in the world. No man so poor that he may not pray with hope and faith—and no man so rich in a secured and hereditary wealth that he needs not to pray with humility and earnestness—"Give us this day our daily bread."

THE NEW MANIFESTO.

Politicians of various schools are defining their position in view of the approaching Presidential campaign. The Emperors of Austria and France are endeavoring to elucidate the "situation" in which they found themselves at Villafranca. At this critical moment, when public attention is divided between Governor Wise's Albany letter and Louis Napoleon's exposition of the Peace, the Nassau-street Regency issue a manifesto giving their programme for the reconquest of New England. This remarkable document will be found entire, in another column. We would not omit a single word of it. Like Louis Napoleon's first proclamation of the blessings he intended to convey to Italy, it may serve hereafter to test the performance by the promise. As, however, both Governor Wise and Louis Napoleon might have profited by the application of a little common sense to their sounding rhetoric and specious sophisms, so this Regency, who have not yet recovered from the universal indignation provoked by their attempted *coup d'etat* in the Opera-House last May, might have profited by consulting the common sense of New England, before insulting its moral sense by such a pronunciamento. Even the counsel who, under cover of legal sophistries, brought forth the scheme of the Regency to overthrow the basis of *equity* upon which all benevolent associations stand, might have reminded their clients that men who are arraigned before the public for malfeasance, are not bound to criminate themselves. But while the Nassau-street Regency are nervously sensitive under the criminations of the press, they pursue the work of self-crimination with a kind of fatality. In this new manifesto they have even surpassed themselves. The appearance of such a document at this time, calls for very plain speaking. We say, of it, deliberately:

1. *It contradicts the Charter and Constitution of the Society, which its signers are bound in honor to maintain.*

2. *It contradicts the known practice of the Society for more than thirty years.*

3. *It pleads, as an excuse, a difficulty which the Publishing Committee themselves first imagined, and then created.*

4. *It lays down as a principle of our common and representative Christianity, what any one of these signers would blush to avow as an individual, and what, if so avowed, would exclude him from the confidence of any respectable Church.*

5. *It insults the moral sense of the New England churches by calling upon them to degrade themselves before the advancing power of slavery and the slave-trade.*

With the private character, and the business, the professional and the Christian standing of the several signers of this document, we have no concern. We enter into no personalities, and have no words or feelings of unkindness toward any of these gentlemen. But no man or company of men should be suffered to shield themselves behind their private relations or their public reputation, from the condemnation which the issue of such a document deserves.

1. The circular declares that "the fundamental principle of Christian union, understood and harmoniously acted on by the Committee and Executive officers of this Society for thirty-four years, is substantially this: To publish all the truths of the inspired Word, which promise to be generally useful, and in respect to which there is agreement among evangelical Christians. . . . . It [the Society] has regarded itself as interdicted by the terms of its organization from publishing on questions of morals and religion which are in dispute among the Christian men who compose its constituency."

Now the officers of this Society have accepted office under a Constitution whose first article is as follows: "This Society shall be denominated the American Tract Society, the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness *and sound morality*, by the circulation of Religious Tracts *calculated to receive* the approbation of all evangelical Christians."

Contrast with this the rule which the Publishing Committee are attempting to substitute for it. They would confine themselves to publishing "truths of the *inspired* Word;" *i. e.*, to the facts and doctrines of *revealed* religion, in distinction from the principles of ethics and of common morality. And even among these they presume to set up arbitrary limitations. "They will publish all the truths of the inspired Word"—no, not *all*, but "all which *promise to be generally useful!*" Indeed. And do Christian ministers and prominent members of churches hold, and publish to the world, that there are "*truths* of the inspired Word," which do not "promise to be *generally useful*" and should therefore be withheld? Do they thus sit in judgment upon "inspired truths," and decide that what God has commanded to be published to every creature, does not "promise to be generally useful," and therefore ought to be suppressed? Has this Tract Society authority to revise the inspired Word, and weigh the value of its truths by their general usefulness? Theodore Parker and Gerrit Smith ascribe the limited force and success of evangelical religion to the fact that it teaches the doctrine of eternal retribution. They say that such a representation of God can be of no use, for it is "too monstrous" to be believed. Universalists, Unitarians, Rationalists, and Spiritualists, numbering hundreds of thousands, will agree with them. But shall evangelical Christians adopt this ground, and suppress known "truths of the inspired Word" as not promising to be "generally useful?" As we have said under No. 4, the signers of this document would blush to avow this as the measure of their Christianity; and if those of them who are ministers, should avow that they meant to preach only such "truths of the inspired Word as promise to be generally useful," they could not gain a hearing in any respectable church. And shall they be suffered, without rebuke, thus officially to degrade our common and representative Christianity?

But they impose another limitation: "truths in respect to which there is *agreement* among evangelical Christians." And pray, is there any want of agreement among evangelical Christians as to the "*truths* of the inspired Word?" Diversities of interpretation there are; phases of doctrinal statement; but the phrase is "*truths* of the inspired Word," and among these "truths" this Committee presume to discriminate by the human tests of "usefulness" and "agreement" applied to Divine inspiration!

But why do they invent such a rule? Why not quote the language of the Constitution, under which they were elected, unless it is that this will not give the pretext they are seeking for their policy? The Constitution does not limit them to the "truths of the inspired Word;" but in addition to the knowledge of Christ and his Gospel which they are to diffuse, it charges them "to promote vital godliness and *sound morality*." They are to seek to promote sound morality in the community, as well as technically to preach the Gospel. They are not appointed merely to seek "the salvation of the individual soul by the Gospel of Jesus Christ;" but they are *both* "to diffuse a knowledge of the Lord Jesus Christ as the Redeemer of sinners" "AND to promote vital godliness AND SOUND MORALITY." Why do not these gentlemen quote the Constitution as their rule? Why do they invent another that contradicts it?

Does the Constitution demand the known "agreement" of all evangelical Christians, or even of all the "constituency," upon whatever point of morals or religion is to be discussed in a tract? The men who framed that instrument did not so stultify themselves. While the American missionaries in South Africa were endeavoring to teach the Zulus the sacredness of marriage and the sinfulness of bigamy, Bishop Calenso, of the Church of England, volunteered to baptize Zulus while yet living in polygamy. If the American missionaries receive a grant of funds from the Nassau-street Tract Society must they forbear to use that money to publish the Christian law of marriage, because that point of "morals and religion is in dispute" between them and a bishop of the Episcopal Church? What utter nonsense. What handling of the Word of God *deceitfully*. The Constitution of this Society requires only that its publications shall be "*calculated to receive* the approbation of all evangelical Christians." On this point *The Maine Evangelist* says:

"We think that this defense [of the Committee] will strike our readers as a novel masterpiece of ingenuity. It has taken thirty-four years for the Tract Management to discover this 'fundamental principle of Christian Union' Instead of publishing, as the constitution of the Society requires, tracts '*calculated* to receive the approbation of evangelical Christians,' *i. e.*, of such a character as ought to receive the approbation of those who had really been born again, the Tract Management have discovered that the business of the Society is simply to publish tracts that *actually do receive* the approbation of all evangelical Christians—especially those who have contributed to the funds of their Society. If we understand the logic of their defense, any evangelical Christian who has contributed anything to the funds of this Society, can stop the issuing of a tract upon any subject by seasonably objecting to its publication. Is this the entertainment to which we are invited?"

Again; the new rule flagrantly contradicts the Charter of the Society. That is an instrument which the officers of the Tract Society always keep out of sight. They did not even show it to Mr. Daniel Lord, and so misled him into a plea which the simple reading of the Charter makes null and void. The Charter declares that "all such persons as now are, or may hereafter become members of the American Tract Society, formed in the city of New York in the year 1825, are constituted a body corporate, by the name of the American Tract Society, *for the printing and circulating religious publications*." That is all which the Society is legally constituted to do. Here is nothing about "truths of the inspired Word," nothing about a "promise of usefulness," nothing about "agreement" of all evangelical Christians, nothing of all those verbal pretexts and inventions by which, of late years, the Publishing Committee have sought to cover up their omission "to promote vital godliness and sound morality." Why do they keep back the Constitution and Charter under which they were chosen, and invent a new rule of action, whose studied phrases contradict them both?

2. This rule contradicts the known practice of the Society for more than thirty years. It has *not* been the rule of action from the beginning. The Society has *not* "regarded itself as interdicted from publishing on questions of morals and religion which are in dispute among the Christian men who compose its constituency." In the very hight of the temperance controversy, when there were distillers and rum-sellers in the churches contributing to this Society, when deacons sold spirituous liquors and ministers drank them, the Society issued its stirring tracts upon the manufacture, sale, and use of ardent spirits. Its Committee did not inquire whether all Christians were agreed in the views which those tracts present. They knew to the contrary. Some of the tracts *address* professed Christians as needing to be enlightened and converted on these subjects. They present views which in the judgment of the Committee all Christians *ought* to entertain. They state, however, that "had objections to any publications sanctioned by them been made from legitimate sources (?), it would have been regarded as a good and valid reason why they should not be issued." What a humiliating confession from men who are put in trust with the Gospel. This Committee know that wine-drinking and dancing are indulged in by their own number, while yet they are publishing tracts denouncing these practices as sinful. One of the most prominent liquor-dealers in New York was present as a life-member of this Tract Society, at its meeting in Lafayette Place, voting with the Administration, stamping, hissing, hooting, and doing whatever else seemed necessary to sustain their policy; and still they publish tracts against making and vending ardent spirits. Where is the rule? What "truths of the inspired Word" are contained in a tract which gives "medical testimony as to the use of tobacco?" What is the applicability of the new rule to such a tract? The rule is invented for an emergency, to cover up the timidity of the Committee in the presence of the moneyed and political power of slavery. It contradicts the uniform practice of the Society.

—We reserve for another occasion a further analysis of this remarkable manifesto.

A WORK FOR NEWPORT AND SARATOGA.

No man who reads the newspapers will pretend to deny that the African slave-trade has been reopened at the South. The Southern papers admit this, either by their ominous defenses of the traffic, or their more ominous silence. The party agitations upon this subject in the South itself, between the slave-raising and the slave-buying interests, show how serious a matter the surreptitious landing of slave-cargoes has already become. The facts reported by correspondents of *The New York Herald*, and journals of similar politics, prove the same thing. Several Southern politicians have pledged themselves to secure the repeal of the federal laws of 1808, against the slave-trade, and it is even said that Hon. Jefferson Davis has prepared a bill for that purpose to be submitted to the next Congress.

Meantime almost nothing has been done to arouse and concentrate the moral sentiment of the North against this infamous procedure. Men of the North, if this iniquity is consummated, it will be by the votes of your representatives. The votes of Northern representatives passed the Fugitive-Slave law. The votes of Northern representatives repealed the Missouri Compromise. The votes of Northern representatives are counted upon by Southern agitators for the repeal of all laws touching the African slave-trade. If those votes are given, it will be because of your indifference and inaction. It is in the power of the serious honest voters of the North, and especially of Christian men in the North, to defeat this deep-plotted iniquity by a timely utterance of the moral sentiment of the community against it.

For such an utterance we need not wait for the ecclesiastical and political assemblies of the fall. There are two great centers of moral and political reunion, from which a declaration might at once proceed that would arouse the conscience of the nation. At *Newport* there are now sojourning prominent representatives of every religious denomination and of every political party. Will not these come together, and in the very place where Dr. Hopkins bore his noble and effectual testimony against the traffic, when the harbor of Newport was crowded with slave-ships and her wharves with coffles, make a declaration which shall prove that that testimony has not died out, but that justice and honor and conscience and humanity still live. *Saratoga* has a name associated with political conventions and measures of reform. The venerable Dr. Spring is there. Will not he rally the friends of Christ and the friends of the country, to declare "the great wickedness of attempting to revive in any form that iniquitous traffic?" No time should be lost in this movement. We should learn wisdom from the people of England, who take up public questions in advance of the meeting of Parliament, and develop a public sentiment which Parliament is bound to respect. Great is the responsibility of every Christian, of every patriot, in view of that stupendous national crime and disgrace which is now so imminent.

MUTILATION OF PRESIDENT EDWARDS.

The American Tract Society, New York, publishes a tract, No. 144, with this title: "The conversion of President Edwards. Containing a sketch of his early religious history, and the distinguishing operations of the Spirit in his progress in the divine life. From a narrative written by himself." And in a foot-note on page 16, the Committee of the Society say: "The above account of his religious exercises was found among his papers at his death, and is supposed to have been written at Northampton, when he was about forty years of age, for his own private advantage."

This narrative was written when President Edwards was in his prime, and he doubtless made this record of the Spirit's operations upon his heart with the most rigid regard to truth. His acute judgment carefully weighed each phrase and statement, so as to set forth the exact frame of his mind. He tells us what doctrines and truths most powerfully exercised him, and how, by the operation of the Spirit of God, they wrought within him. The experience here narrated is most precious and instructive, and cannot be altered without doing great injustice to President Edwards, and making a different, not to say a false, record of the Spirit's operations. We are not only deeply grieved, but amazed, that the Committee of the American Tract Society, New York, should dare to invade the sanctity of a man's religious experience, and change the record which he has given of his own conversion.

By comparing this tract, No. 144, with "the account of his conversion, experiences, and religious exercises, given by himself," as found in the early memoirs of President Edwards, we find that great liberties have been taken with the narrative, by substituting other words for those selected by the writer, by transposing the words in several sentences, by the omission of sundry words, by inserting the indefinite article where it is not in the original, and thus diluting the intensity of the experiences. But the most serious meddling with this narrative is in the suppression of the author's full views upon certain doctrines by him held as vital, and in the defense of which he spent his life as preacher and author. We call attention to the following:

Page 2, the tract reads, "From my childhood up, my mind had been full of objections against the doctrine of God's sovereignty."

The original narrative reads, "From my childhood up, my mind has been *wont to be* full of objections against the doctrine of God's sovereignty, *in choosing whom he would to eternal life, and rejecting whom he pleased, leaving them eternally to perish, and be everlastingly tormented in hell. It used to appear like a horrible doctrine to me.*" We have placed in italics the language omitted, from which it is evident that President Edwards had objections, not to the general sovereignty of God, but to the specific application of it to man's eternal condition; and it was this that so moved his opposition.

On page 2 the tract thus continues: "But I remember the time very well when I seemed to be convinced, and fully satisfied as to this sovereignty."

The original narrative reads, "But I remember the time very well, when I seemed to be convinced, and fully satisfied, as to this sovereignty of God, and *his justice in thus eternally disposing of men according to his sovereign pleasure.*"

The words in italics are omitted in the tract. The specific doctrinal statement which Edwards once hated, and afterwards approved, is not allowed to appear, and in its place we have an indefinite sovereignty.

Again, on page 3, the tract reads, "And there has been a wonderful alteration in my mind, with respect to God's sovereignty, from that day to this; so that I scarce ever have found so much as the rising of an objection against it." The original narrative closes the sentence thus, "So much as the rising of an objection against *God's sovereignty, in the most absolute sense, in showing mercy to whom he will show mercy, and hardening and eternally damning whom he will. God's absolute sovereignty and justice with respect to salvation and damnation, is what my mind seems to rest assured of, as much as if anything that I see with my eyes; at least it is so sometimes.*" Here again it is sovereignty "with respect to salvation and damnation" that in his unconverted state gave him trouble, and when converted awakened joyful confidence in God. But this distinctive feature in his experience is suppressed.

Once more, page 3, the tract reads, "The doctrine has very often appeared exceedingly pleasant, bright, and sweet. But my first conviction was not so."

The original narrative reads, "The doctrine *of God's sovereignty* has very often appeared an exceeding pleasant, bright, and sweet doctrine to me: *and absolute sovereignty is what I love to ascribe to God.* But my first conviction was not with this."

It is no excuse to plead that some evangelical Christians do not believe this view of sovereignty set forth by President Edwards. This might be a reason for not publishing the tract at all, but it certainly cannot be admitted as a justification for altering the doctrinal sentiments and the actual religious experiences of this man of God as led by the Holy Ghost.

What will New England say to such suppression of doctrinal truth? What will the Presbyterians of all schools say to such mutilations? What will all lovers of truth and honesty say to such alterations of the written experiences of the illustrious dead?

How can the American Tract Society of Boston give circulation to books and tracts altered by the Society at New York? Before they expend another dollar in purchasing the publications of the New York Society, they should subject them every one to a most thorough comparison with the originals. If such liberties are taken with the religious experience of such a man as President Edwards;—if he, in the opinion of the Committee, was not competent, without their emendations, to record the dealings of the Holy Spirit with his own soul,—what will they do with matters less sacred? Their publications are justly subject to suspicion, until they are compared with the originals and properly certified by men in whom the religious community have full confidence.

THE YALE THEOLOGICAL SEMINARY.

Since the attempt to raise funds for the reorganization of the Theological School at New Haven was started at Commencement a year ago, little has been heard in regard to the success or failure of that movement. From the mere fact of this silence, some have inferred that the project was meeting with ill success. It may have seemed also, that the corporation and the friends and patrons of the University were deficient in interest and zeal in behalf of the Theological department, and were permitting it, through negligence or through inability, to fall into a condition of inefficiency and poverty. This impression, if it prevails, ought certainly to be removed. Even during the past year, the condition of the Seminary has been flourishing. The number of students though not large has been at least respectable, and we feel safe in saying that the interest and diligence manifested in their studies has been more than usual. In exegetical instruction, there has been added to the extensive learning and profound scholarship of Professor Gibbs, and his long experience as a teacher, the fresh enthusiasm and the high attainments of Professor Dwight, whose fitness for his post has been abundantly proved by his successful labors in this first year of his professorship. We think we are not mistaken in saying that an increased appreciation of the value of *exegetical* study seems to prevail among the students now in the Seminary. Certainly, to such as wish to pay special attention to this branch of Theological study, the advantages offered at New Haven are unusually attractive.

We happen to know, also, that the expectations which had been formed in regard to Professor Porter's fitness for the chair of doctrinal theology have been fully realized; and that those who have been under his instruction are more than satisfied with the ability and method of his teaching. In one respect, the smallness of the classes as compared with those in some other institutions, has proved a positive advantage to the student. There is a greater freedom and familiarity in the lecture-room and at the recitations than is possible where the classes are larger, and where the exercises are conducted in a more formal manner. On the other hand, it may be that the students lose something of the enthusiasm and intellectual activity which necessarily arise from the fellowship and sympathy of a large number of minds engaged in the same pursuits. During the past year Prof. Porter's time has been to a considerable extent taken up with the duties of his professorship in the academical department; but we understand that such arrangements are to be made for the year to come as will enable him to devote himself more thoroughly and systematically to the duties of the Theological Seminary. It is unnecessary that we should speak of the other departments of instruction in the Seminary—of the valuable lectures of Professor Goodrich, the excellence of which is so widely known—and of the admirable lectures of Professor Fitch, on homiletics, of which the students may still avail themselves.

It is obvious, then, that so far from being in a disorganized and neglected condition, the Seminary is even now flourishing, and is on the way to still greater prosperity. To the immediate advantages which the institution itself offers, should be added the peculiar excellence and attractiveness of New Haven as a place of education, and the facilities for study which are offered by the College, the libraries, and the intellectual life and activity which so strikingly prevail in the city.

The agency for the collection of funds has not been so vigorously prosecuted during the past year as had been hoped,—owing to various causes, particularly to the failure of the health of the gentleman who had the matter in hand. At the same time a large amount of labor has been done, and encouraging results accomplished. As yet, only about $16,000 has been formally secured to the institution, but a good deal of work has been done which cannot as yet be put into statistics, but which is expected to be apparent by the close of another year. The corporation, at their last meeting, voted to continue the agency, and it is confidently expected that by the end of another year the plans which have been formed for the reorganization of the Seminary will be completely realized.

MODERN SPIRITUALISM, A PROFANE PARODY OF THE DISPENSATION OF THE SPIRIT.

There is a remarkable passage in the Hulsean Lectures of Dr. Trench on "The Fitness of Holy Scripture for unfolding the Spiritual life of men," in which he anticipates a future development of evil and danger to the world in the following striking and prophetic words. The Lectures were delivered in 1845; and it has been reserved for our later years, and pre-eminently for our country, to supply the reality which they prefigured. When this is borne in mind, the term "prophetic" which we have applied to his remarks will hardly seem to any extravagant. We quote from the Cambridge edition of the Lectures, pp. 135-6:

"The hints which in God's prophetic Word we have, and the course of the mystery of iniquity as it is already working, seem to point to this: that as there has been an aping of the monarchy of the Father, in the absolute despotisms of the world, and an aping of the economy of the Son, as though he already sat visibly on his throne, in its spiritual despotisms, and eminently in that of Rome; so there remains yet for the world, as the crowning delusion, *a lying imitation of the kingdom and dispensation of the Spirit*—such as in the lawless Communist sects of the middle ages, in the Familists of a later day, in the St. Simonians of our own, has attempted to come to the birth, though in each case the world was not ripe for it yet, and the thing was withdrawn for a time. Yet doubtless only for a time; to reappear in an after hour—*full of false freedom, full of the promise of bringing all things into one; making war on the family, as something which separates between man and man; breaking down and obliterating all distinctions, the distinctions between nation and nation, between the man and the woman, between the flesh and the spirit, between the Church and the world, between good and evil. . . .* This adversary [the Antichrist of St. Paul] is not simply the *wicked* one, but the *lawless* one; and the mystery is not merely 'a mystery of iniquity' but of *lawlessness*. Law, in all its manifestations, is that which he shall rage against, *making hideous misapplication of that great truth, that where the Spirit is there is liberty.*"

How strikingly and fearfully has this prediction been fulfilled in the course of the so-called spiritual manifestations of these more recent years! through which families have been broken up, that had lived before in the close and holy unity of love; through which hundreds of men, and of women as well, have been impelled to give way to all licentious and bestial impulses, plunging out of the midst of morality and refinement into the vilest sloughs of sin; through which multitudes have been carried to a fearful rejection of all God's laws, as having for them no more validity, and not a few have been swept off into the outmost darkness of insanity! A lying imitation indeed, or rather a profane and diabolical caricature, of the kingdom of God's Spirit, has this reign of pride, fanaticism, lust, most palpably shown itself. In that wisdom, in this delusion; in that a sacred and purifying love, in this a gross and vagrant appetite, degrading and debauching; in that meekness, in this the most arrogant and disdainful self-assertion; in that a tendency to all noblest charities, to pureness and self-sacrifice, in this a positive and an ever-increasing predetermination to mendacity, wrath, and every license; in that the silent but bright communications of God's supreme purposes, knowledges, and judgments of duty, in this the uttermost mockery of instruction, seeming to show either laughing devils or crazy fools working and sneering behind the scenes:—so have the two been revealed to the world. And the wildest dreamer, unless largely instructed by observation and by the Scriptures, could hardly possibly have imagined it beforehand as among the things credible, that such a very midnight of darkness should have undertaken in this nineteenth century to style itself "a day of the Spirit;" that such an absolute chaotic reign of terror and madness in the moral world should have claimed an affinity with the illustrious kingdom of holiness and of faith whose first-fruits were the wonders of Pentecost, and whose later results have been shown in a prodigal profusion of blessings wherever the Gospel and its cross have been preached!

Verily may the attentive student of history and of society believe in the utmost susceptibility of mankind to the arts of the deceiver, especially when these strike with their appeals at the infinite 'deceivableness of unrighteousness' which is central in the heart. The secret of all lies in the terse words of the Scriptures: "Madness is *to their hearts.*" And the fact that such things have already occurred, while it shows how constantly man hungers and thirsts in the depths of his nature after the sense of spiritual light, strength, and culture, imparted from beyond himself, can hardly fail also to excite the keenest apprehension in the thoughtful concerning those future developments of impureness and of grossest untruth which may hide themselves in coming years under the same imposing names: 'the kingdom of the Spirit,' 'the day of reunion with unseen spheres!'

ANDOVER AS A PLACE FOR STUDY.

A personal attendance upon the recent anniversaries of Phillips Academy and the Theological Seminary at Andover, has renewed and strengthened our conviction of the adaptations of Andover for student life. Some of these are obvious enough to a casual visitor; but a more particular acquaintance with the place and its 'surroundings' brings to view other advantages beside the felicitous location of the Academy and Seminary buildings, and the interior economy of both institutions. This location, by the way, is not surpassed even at Amherst, at Williamstown, or at Burlington. For though the scenery lacks the rich cultivation of the valley of the Connecticut, the bold array of mountains that girdles Williams College, and *the* broad expanse of water that gives to Burlington its charm, yet Andover hill and the neighboring summits afford outlooks over villages and towns, meadows, woods, streams, uplands, and cultivated fields, as refreshing to the eye as any combination of natural objects. The evening clouds that gather about the wide amphitheater of hills visible from the Seminary, impart to sunset scenes a richness and variety seldom enjoyed elsewhere; while a cloudless day reveals a depth of blue that Italy might envy. Thus the eye of the student is daily educated in beauty, and the soul is unconsciously penetrated with the gentle, refining influences of such scenes.

The climate of Andover is finely suited to the condition of the student. In summer, the bright days and the pure air, warm without sultriness, invite him to exercise; in winter the bracing, stimulating atmosphere challenges him to stir his blood. No better sanitary conditions can be found for a place of study than are here offered. A peculiarity of Andover is the numerous groves, accessible by a few minutes' walk or ride, in almost every part of the town. In an hour of leisure the student can find the most absolute retirement, plunging into the woods and separating himself from all observation of the world. Such walks or rides can be almost endlessly varied—for it is evident that Andover was not laid out in the days of Shamgar, when there were no roads. At the same time the frequent trains arriving at the depot, with mails and newspapers twice a day, give the impulse of business activity, and the consciousness of sympathy with the great outside world, which are quite as needful for the student as his private meditations.

The whole atmosphere of the place is one of study. The towns-people enter into the circumstances and occupations of the students, many of them being accustomed to receive students as boarders or lodgers in their families. There are no places of public amusement, and few temptations to divert the young men of the Academy from their daily duties. The concentration of so many youth from all parts of the country under the vigilant yet friendly eye of Dr. Samuel H. Taylor, the Dr. Arnold of Academic disciplinarians, is at once an intellectual stimulus and a moral restraint. Phillips Academy has become somewhat noted for its healthy moral tone; and the recent examination and exhibition fully sustained its reputation for thorough intellectual training. It is almost a College of itself.

The students in the Theological Seminary, while made to regard thoroughness in critical and theological study as of the first importance, are not treated as anchorites. The attractive and elevating society of Andover is freely accessible to them; and the neighboring villages and districts afford ample opportunity for Sabbath-school teaching, missionary labor, and experimental preaching. While there is nothing to dissipate the mind, there is everything to keep it fresh and vigorous in every form of preparation for the work of the ministry. We need not speak of the immediate influence of a corps of professors, each of whom is so thoroughly furnished for his work. But it is something to study in a Seminary which already has a history, and whose catalogue numbers so many honored and illustrious names. It is something to enjoy not only the best instructions of the present, but also the worthiest associations of the past. We believe that the advantages which Andover offers for the study of Theology, are simply impossible in a thronged and busy city.

The recent examination in Theology showed that the students had been trained to understand both their subjects and themselves; to think closely, and to make clear and discriminating statements; and especially to distinguish between the round full notes of Orthdoxy and the minutest semi-demi-quaver of Arminianism or Pelagianism. It was eminently satisfactory upon the great theme of the Atonement. The public exhibition brought forward several young men of fine parts and high promise. *Ten* of the class are already consecrated to the missionary work, and will soon be on their way to the heathen, unless the churches shall deter them by fear of debt.

Aug. 18, 1859.]

NOTICES.

Broadway Tabernacle Church, ... avenue and Thirty-fourth street, will be op... every Sabbath, at 10½ A M. and 7½ P M. ... M. Sturtevant, D.D., President of Illinois ...

Twenty-third street Presbyteri... Seventh and Eighth avenues.—Rev. Jonat... Professor of Sacred Rhetoric and Pastoral Th... Theological Seminary, will preach in this ... during the month of August, both morni... Services at half-past 10 A M and 4 P M

American Board.—The Annual Mee... Board of Commissioners for Foreign Mi... the First Presbyterian church in the city of ... ing on Tuesday, October 4th, at 4 o'clock ... ate and honorary members and other ... pecting to attend its sessions, are requeste... and post-office address, without delay, to Mr... 510 Walnut street. Clergymen, corporate... will please state that they are such in th...

... who comply with the above will receive ... them to the families who will entertain them ... Committee of Arrangements can promise ... fail to signify their intentions before Sept... will be ready to receive their guests on t...

RT BARNES, ... AS BRAINERD, ... BOMBERGER, ... CHANDLEE, ... B HELFFENSTEIN, ... JENKINS, ... JOHNSTON, ... D MALIN, ... PATTON ... SHEPHERD ... McLEOD, ... D ASHMEAD, ... H ALLISON,

M. W. BALDW... G. J. BOYD, ... A. CAMPBELL, ... W. G. CROWEL... JOHN C. FARR... JOHN GULLIVE... S. H. PERKINS... THOMAS POTTS... JOHN SPARHA... WILLIAM STRO... GEO H. STUAI... B. D STUART, ... SAMUEL WORK... Committee of Arr...

...delphia, July 28, 1859.

...e recent Commencement in Jefferso... ...rary degree of D.D. was conferred on Rev. ... the United Presbyterian church Pittsburg, ...ociate Reformed church, New York City.

...—Correspondents writing to the ...ociety, Boston, through the New York office...

...EV. CHAS. H. BULLARD, Sec., 348 Broad...

...minster Church, Warburton avenue... ...W Poor, D.D., of Newark, will preach ... Sunday first, 21st inst., at 10½ A M and ...

DIED.

...MAN—In Brooklyn, 16th inst., at the res... ...obert McCartee, son of Lebbeus and Eliz... ...re they who have laid up their treasure in...

FINANCIAL.

THE GUARDIAN INSURANCE COM...

OF NEW YORK,

OFFICE IN ...

CONTINENTAL BANK BUILD...

No 7 Nassau street,

...ed to issue Policies at the usual rates, as foll... ...in favor of and payable to the wife—fr... ...creditors. ...payable on attaining a *specific age*, or pay... ...before attaining such age ...granted to creditors on the lives of their d... ...granted for any number of years. ...payable in cash—quarterly, semi-annu...

...ds declared every three years, and the surp... ...policy-holders returned to them.

JAMES W. HALSTED, ... J. SMITH HOMANS, Jr.,

...Y. GAHAGAN, Secretary.

DIRECTORS

...T. SQUIER, ...AS ROBINSON, ...IS RIGNEY, ...T. AGNEW, ...T. VERMILYE, ...ALD H. LOWRY, ...H. CRANE, ...ARD A. LAMBERT, ...AMES ARBENETHY, ...LIAM ALLEN,

WILLIAM T. HO... D. COLDEN MUR... JAMES F. RUGG... JAMES F. COX, ... ROBERT SOUTH... JAMES W. HALS... FRANCIS W. TA... WILLIAM A. BR... BENJ. M. WHITI... E. T. H GIBSON ...

EDWARD D. SPRAGUE.

$10,000 WANTED.—A MERCHA... Illinois desires to borrow from ... bond and mortgage, secured on valuable pr... and is permitted to refer for full particulars ... & Co of New York. Interest ten per cen... usually in Illinois, New York, or New England.

THREE-FOURTHS OF THE PROFITS ... business divided annually to ... POLICY-HOLDERS.

...tinental Insurance ...8 WALL STREET, NEW YORK ... CAPITAL,.....$500,00... ...ec. 1, 1859,..... 995,65... ...ABILITIES,..... 16,51...

...ention of the community is respectfu... ...atures in connection with this Company: ... ...insuring in this Company, the advant... ...surance Company are obtained, with the addi... ...ended in the security given by an ample ... ...al—a feature not presented by ordinary M... ...ese panies. The dividends to customers, a... ...as follows:

...Division to Policy-Holders, declared ... ...1857,..... ...Division to Policy-Holders, declared ... ...1858,..... ...Division to Policy-Holders, declared ... ...1859,..... ...The security given, which is already large ... ...wer with each year of successful operation ... ...rly in the following statement, showing ... ...Company in each year since the new s...

...Net Assets possessed by the Company, ...Gross Assets, ...Liabilities, ...he insured incur no liability whatever, wh... ...vantages of superior security and cheapne...

...LAMPORT, Sec'y. ...ECK, Ast. Sec'y. GEO. T. HOP...

L. D. OLMSTED, AGENT FOR THE ...GOTIATION OF LOANS SEC... BY REAL ESTATE, Chicago, Illinois ...ERS HIS SERVICES TO CAPITA... ...ns who desire to make *safe* investments at ... ...is transacted without expense to the lend... ...e, and avails *promptly remitted*. ...e journalist in he refers to— ...w York. ... ...Poughkeepsie, N. ... Esq., ... Henry L. Young, Esq. ... Esq. ... *New Haven, C.* ... Wells Southworth, Esq. ... Esq

NOTICES.

New Broadway Tabernacle Church, corner of Broadway and Thirty-fourth street, will be open during the summer every Sabbath, at 10½ A.M. and 7½ P.M. Preaching by Rev. Horace Sturtevant, D.D., President of Illinois College. 559*

Fifth Avenue Twenty-third street Presbyterian Church, corner Seventh and Eighth avenues—Rev. Jonathan B. Condit, Professor of Sacred Rhetoric and Pastoral Theology in the New York Theological Seminary, will preach in this church every Sabbath during the month of August, both morning and afternoon. Service at half-past 10 A.M and 4 P.M 557-560

The American Board.—The Annual Meeting of the Prudential Board of Commissioners for Foreign Missions, will be held in the First Presbyterian church in the city of Philadelphia, commencing on Tuesday, October 4th, at 4 o'clock P.M.

The delegates and honorary members and other friends of the Board are expected to attend its sessions, are requested to send their names and post-office address, without delay, to Mr. W. G. Crowell, 33 Walnut street. Clergymen, corporate, and honorary members will please state that they are such in their communications.

Those who comply with the above will receive letters introductory to the families who will entertain them.

The Committee of Arrangements can promise to provide for the comfort of all who intend to attend, and to signify their intentions before September 20th.

The families will be ready to receive their guests on the day of the meeting.

M. W. BALDWIN,
ROBERT BARNES, G. J. BOYD,
THOMAS BRAINERD, A. CAMPBELL,
JOHN A. BOMBERGER, W. G. CROWELL,
JOHN CHANDLER, JOHN C. FARR,
LEOPOLD HELFFENSTEIN, JOHN GULLIVER,
JOHN JENKINS, S. H. PERKINS,
JOHN S. JOHNSTON, THOMAS POTTER,
REUBEN MALINS, JOHN SPARHAWK,
JOHN PATTON, WILLIAM STRONG,
ISAAC SHEPHERD GEO. H. STUART,
JOHN MacLEOD, B. D STUART.
JOHN ASHHEAD, SAMUEL WORK,
JOSEPH ALLISON, Committee of Arrangements

Philadelphia, July 28, 1859. 557-560

The recent Commencement in Jefferson College, at which the degree of D.D. was conferred on Rev. James Prestley, pastor of the United Presbyterian church Pittsburg, and recently of the Associate Reformed church, New York City.

Note.—Correspondents writing to the American Presbyterian, Boston, through the New York office, will please address

REV. CHAS. H. BULLARD, Sec., 348 Broadway, N. Y.

The Lexington Church, Warburton avenue, Yonkers. Rev. Alexander W. Poor, D.D., of Newark, will preach in the above church next Sabbath, 21st inst., at 10½ A.M and 8 P.M. Seats free. 559

DIED

BRYAN—In Brooklyn, 16th inst., at the residence of his father-in-law, Robert McCartee, son of Lebbeus and Eliza Chapman. "Blessed are they who have laid up their treasure in heaven."

FINANCIAL.

THE

GUARDIAN

INSURANCE COMPANY

OF NEW YORK,

OFFICE IN

CONTINENTAL BANK BUILDING,

No 7 Nassau street,

Will issue Policies at the usual rates, as follows, viz.:

1. In favor of and payable to the wife—free from the claims of creditors.

2. Payable on attaining a *specific age*, or payable in case of death before attaining such age

3. Assigned to creditors on the lives of their debtors.

4. Guaranteed for any number of years.

5. Premiums payable in cash—quarterly, semi-annually, or annually.

Profits declared every three years, and the surplus belonging to the policy holders returned to them.

JAMES W. HALSTED, President.
J. SMITH HOMANS, Jr., Actuary.
C. GAHAGAN, Secretary.

DIRECTORS

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JAMES AGNEW, JAMES F. COX,
JOHN VERMILYE, ROBERT SOUTTER,
RONALD H. LOWRY, JAMES W. HALSTED,
JOHN CRANE, FRANCIS W. TAPPAN,
ADAM LAMBERT, WILLIAM A. BROWN,
CHARLES ABERNETHY, BENJ. M. WHITLOCK,
WM. ALLEN, E. T. H GIBSON,
EDWARD D. SPRAGUE. 559-tfX

$1,000 WANTED.—A MERCHANT IN Illinois desires to borrow from $10,000 to $50,000 and mortgage, secured on valuable property near Chicago. He is permitted to refer for full particulars to Bowen, McCagg & Hamilton, of New York. Interest ten per cent., payable semi-annually in Illinois, New York, or New England.

THREE-FOURTHS OF THE PROFITS OF THE business divided annually to POLICY-HOLDERS.

Continental Insurance Co.,

No. 113 WALL STREET, NEW YORK.

CASH CAPITAL.....$500,000 00
ASSETS, July 1, 1859.....905,681 84
PROFITS.....16,514 37

The attention of the community is respectfully called to the advantages in connection with this Company:

1. Insuring in this Company, the advantages of a home Company are obtained, with the additional advantage of the security given by an ample and reliable capital, a feature not presented by ordinary Mutual Fire Insurance companies. The dividends to customers, already declared, are

30 per cent. to Policy-Holders, declared.....33⅓ per cent.
1857.....
1858. Division to Policy-Holders, declared.....50 "
1859. Division to Policy-Holders, declared.....50 "

2. The security given, which is already large, will constantly increase with each year of successful operation. This is necessary in the following statement, showing the position of the Company in each year since the new system was adopted:

1854. Assets possessed by the Company,.....$570,363 43
1855. " " " 619,719 54
1856. " " " 751,908 52
1857. Gross Assets, " 935,681 84
Liabilities, " 16,514 37

3. The insured incur no liability whatever, while obtaining the advantages of superior security and cheapness.

GEO. T. HOPE, Pres.
HENRY LAMONT, Sec'y.
WM. K. BELL, Asst. Secy. 555tf

L. D. OLMSTED,

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GIVES HIS SERVICES TO CAPITALISTS who desire to make *safe* investments at the West. His services are rendered without expense to the lender. *Collections and remittances promptly remitted.*

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Messrs. Bliss & Co. Dr. N. B. Ives.
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Messrs. Hosmer, Esq. Philo Carpenter, Esq.

Circulars sent to persons living in various cities at the East when published if desired. 511-562

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INSURANCE AGENTS,

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The Agencies for the following well-known

FIRE AND LIFE INSURANCE COMPANIES:

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PATENT MICA AND FIBROUS CEMENT ROOFING.

Material consists of glutinous substances impregnated with rubber and then covered with Mica, which is a thin glass covering the whole, excluding the atmosphere and the rays of the sun, making a very cool roof, and forming a solid surface impervious to water, and will resist fire, as the light substance will burn out without igniting it. It is very flexible, and adapted to every climate, and will not evaporate, crack, nor rot. And having been thoroughly tested in New York city and various parts of the United States, there is no question of its durability. It is practically imperishable, and is the best, cheapest, and most ornamental roofing now in use.

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Agent for sale by the barrel, with full instructions for use.

We also offer for sale Territorial rights for a portion of the United States. (547 559) J. D. & CO.

THE

Atlantic Telegraph Company,

(Incorporated by Special Acts of the British Parliament, whereby the liability of each Shareholder is strictly limited to the amount individually subscribed for by him.)

FIVE POUND PREFERENTIAL SHARES.

Guaranteed 8 per cent. by the English Government on the conditions herein specified.

Fixed income on the Cable, when in work, from the Governments of Great Britain and the United States, £24,000 per annum, irrespective of mercantile and other messages.

Special advantageous Traffic arrangements with almost the entire Telegraphic System in America.

£600,000 in guaranteed preferential shares of £5 per share. 10s per share payable on application, and a further sum of £2 per share on allotment.

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Vice-Chairman—C. M. LAMPSON, 64 Queen street, Cheapside, London.
SAMUEL GURNEY, M.P., (Messrs. Overend, Gurney & Co.,) London.
ROBERT DALGLISH, M.P., Glasgow.
FRANCIS LE BRETON, 3 Crosby square, London.
J. W. BRETT, 2 Hanover square, London.
W. BROWN, (Messrs. Brown, Shipley & Co.,) Liverpool.
Capt. A. T. HAMILTON, 12 Bolton row, Piccadilly.
GEORGE PEABODY, (Messrs. George Peabody & Co.,) London.
JOHN PENDER, Mount street, Manchester.

Honorary Consulting Electrician—Prof. W. THOMSON, LL.D., Glasgow.
Engineer—LATIMER CLARK, C.E.
Consulting Electrician—C. F. VARLEY.
Secretary—GEORGE SAWARD.
Bankers—THE BANK OF ENGLAND.
Solicitors—FRESHFIELDS and NEWMAN.

Honorary Directors in America:

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PETER COOPER, Merchant New York.
FRANCIS P. CORBIN, Virginia.
CYRUS W. FIELD, Merchant, New York.
WILSON G. HUNT, Merchant, New York.
A. A. LOW, Merchant, New York.
MATTHEW MORGAN, Banker, New York.
WATTS SHERMAN, Banker, New York.
The Hon. GEORGE E. CARTIER Quebec, Lower Canada.
The Hon. JOHN ROSS. Toronto, Upper Canada.
The Hon. JOHN ROBERTSON, St. John, New Brunswick.
WILLIAM CUNARD, (Messrs. Samuel Cunard & Co.,) Halifax, Nova Scotia

Consulting Committee.

The following gentlemen, of the highest eminence in their several departments of practical science, have consented to aid the Company by acting as a consulting and advising committee, to suggest and regulate the preliminary experiments by which the choice of a Cable and the mode of laying it will be determined, and to assist with their counsels the future operations of the responsible officers of the Company:

ROBERT STEPHENSON, M.P., F.R.S., etc., London.
ISAMBARD K. BRUNEL, F.R.S., etc., "
EDWIN CLARK, C.E., "
G. P. BIDDER, C.E., "
JOHN HAWKSHAW, C.E., F.R.S., "
JAMES A. LONGRIDGE, C.E., "
PROFESSOR WHEATSTONE, F.R.S., "
WILLIAM ALLEN MILLER, M.D., F.R.S., "
Prof. S. F. B. MORSE, LL.D., Poughkeepsie, N. Y.
Prof. JOSEPH HENRY, LL.D., Smithsonian Institute, Washington, D. C.
Prof. A. D. BACHE, LL.D., Supt. U. S Coast Survey, "
Commander M. F. MAURY, LL.D., U.S.N., Observatory, "
W. E. EVERETT, Esq., Chief Engineer, U.S.N., New York.

Communication by Electric Telegraph between Great Britain and America is no longer a theoretical proposition, but an accomplished fact.

The development of this enterprise—one of the greatest of modern times—is entirely due to the ATLANTIC TELEGRAPH COMPANY.

In consequence, however, of the accidents and injuries to which the first Cable was subjected before its final and successful submergence, a considerable loss and still greater disappointment, have resulted to the original Shareholders; but the Directors are sanguine as to the permanent success which awaits their future exertions.

THE SUBSCRIBERS TO THE PREFERENTIAL CAPITAL NOW ABOUT TO BE INCURRED WILL NOT BE AFFECTED BY THE LOSSES OF THE FIRST PROPRIETORS

The Preferential Capital will consist of 120,000 Shares of £5 per share

It is proposed to call up 50 per cent. of this amount, viz., 10s. per Share, to accompany the application for the Shares, and a further sum of £2 per Share on allotment.

These Shares will have all the privileges of guaranteed Preferential Shares in the ATLANTIC TELEGRAPH COMPANY, under the following resolution of the Extraordinary General Shareholders' Meeting of June 8, 1859. Resolved—

"That the said Capital of £600,000, or so much thereof as may from time to time be issued, shall be and is hereby constituted Preferential Capital of the ATLANTIC TELEGRAPH COMPANY, and the shares therein shall be entitled to receive upon the amounts from time to time paid up, a Dividend of 8 per cent. per annum, payable half yearly, out of the balance of profit in each half-year.

"That after 8 per cent shall have been paid on such Preferential Shares, all the Old Capital of the Company shall next become entitled to a Dividend of 4 per cent.

"That after such 8 and 4 per cent shall have been respectively provided for, the whole Capital of the Company shall participate equally, *pro rata*, in any additional profits."

The Dividend on the Preferential Shares is insured by the guarantee of the British Government of 8 per cent. per annum for twenty-five years on all amounts called up and employed not exceeding £600,000, the condition being that the Cable shall be laid and work successfully.

In case of temporary suspension of working, from injury to the Cable, or other causes, the Government will allow a liberal time for its restoration, during which time they will continue their guarantee.

The Dividend during the time the Cable is successfully at work is further secured by subsidies amounting to £20 000 a year from the English Government, and $70,000, or more than £14,000 a year, from the Government of the United States.

The Company's minimum secured or absolute revenue, therefore, without taking it to account the great receipts from commercial and other messages, will be £34,000 a year, commencing from the day when the Cable is successfully laid.

The connection which has already been established between this Company and the NEW YORK, Newfoundland, and London Telegraph Company, secures a full participation in the valuable privileges and traffic arrangements possessed by them over nearly all the telegraph lines in British North America, and in the United States.

In addition to the fixed annual subsidies already spoken of, the ATLANTIC TELEGRAPH COMPANY will, by means of this connection, enjoy special advantages with reference to reductions in Tariff, and special facilities for the transmission of "through" messages over the Continent of North America, enabling them to serve the public in a manner that cannot be competed with, and at a profit to themselves which could not be attained by any other Company.

The construction of the next and future Cables will, in many essential particulars, differ from that of the first.

The experience now possessed by the Company of the course along which the Cable has been laid, and which is the only line across the Atlantic Ocean hitherto demonstrated to be practicable for submerging a Telegraph Cable, is of the greatest value.

The further experience of this Company in the electrical and other phenomena developed by them on the longest of all Telegraphic Cables, will, it is believed, result in the working of messages at twice the rate that has lately been expected from an Atlantic Cable.

The Directors will enter into no engagement or contract without seeking the mature advice of the highest scientific and practical authorities whose names are herewith published. This will enable them to decide with confidence upon the external form and construction of the Cable, its specific gravity, its insulation, and the size of its conductor.

The Directors are fully alive to the importance of a prudent economy, and it is expected that a sum far less than that which MONEY has been taken to raise will be made to cover the manufacture, insurance, and submersion of the Cable; but the first object of the Directors will be to secure the MOST PERFECT AND THE BEST MANUFACTURED CABLE THAT CAN BE CONSTRUCTED.

Proposals have already been received from respectable contractors, which, if accepted, will insure the manufacture of the new Cable at the smallest cost consistent with efficiency and durability. These offers are such as would insure, under the protection of effective penalties, its careful submergence and its efficient working for one month.

As a further precaution, the Directors contemplate being able to take out a policy of insurance to cover the risk of the successful submersion of the Cable from shore to shore.

The earliest operations entered into will be directed to an endeavor to resuscitate or raise the old Cable, for which purpose the Directors have obtained permission from the English Government to employ, in the first instance, a sum not exceeding £26,000 out of the new guaranteed capital. If successful in this chronic labor, the British Government consent to commence at once to pay £14,000 a year, which they will increase to £20,000 when a new Cable is laid, whether the effort to resuscitate the old Cable be successful or not. The subsidy of $70,000 per annum from the United States Government will also commence at once if the attempts to restore the old Cable are successful.

The Directors will not commence any works nor conclude any contracts till the amount of new eight-per-cent Preferential Stock subscribed for reaches £300,000; and they undertake that, if the subscriptions do not amount to that sum at least, they will return to the subscribers the deposits advanced by them, deducting only the trifling sum per share incurred in the preliminary expenses attendant on the issue of this new capital, and any portion of the £20,000 which may have been expended in attempting to raise or resuscitate the old Cable which shall not be balanced by the value of the Cable so recovered.

It is believed by the Directors that under the foregoing proposed arrangements, a very promising investment is offered to the original Shareholders and to the public, and that the accomplishment of the great work is thereby rendered, to a large extent, secure and certain.

Applications for Shares will be received by the Secretary of the Company, at the Offices, 22 Old Broad street, E. C., London; or by Mr. CYRUS W FIELD, No 57 Beekman street, New York

By order, GEORGE SAWARD, Secretary.
22 Old Broad street, London, 1859.

The following is a correct statement of the number of Messages, Words, and Letters that were transmitted between Ireland and Newfoundland, through the conductor of the Atlantic Cable, from the 10th of August to the 1st of September, 1858, inclusive. A much larger number of Messages would have been sent, but that the greater portion of that time was consumed in the necessary arrangements for adjusting and regulating the novel apparatus by which the signals were transmitted: viz:

From Valentia to Newfoundland—
97 Messages, 1,102 Words, containing 6,476 Letters.

From Newfoundland to Valentia—
269 Messages, 2,840 Words, containing 13,743 Letters.

Total, 366 Messages, 3,942 Words, 20,219 Letters.

Among these were the Message from the Queen to the President of the United States, and his reply; the one announcing the safety of the steamer *Europa*, her mails and passengers, after her collision with the *Arabia*, and two Messages for Her Majesty's War-Office, which latter effected a very large saving to the Revenue of the English Government

GEORGE SAWARD, Secretary.

London, July, 1859.

Applications in America to be addressed to
CYRUS W. FIELD,
559 57 Beekman street, New York.

ADVERTISING ITEMS.

GROVER & BAKER'S

CELEBRATED

Family Sewing-Machines.

NEW STYLES—PRICES FROM $50 TO $125.

HEMMERS, $5 EXTRA.

Extract of a Letter from an Eminent Divine, on the Practical Improvements of the Age.

"However the general use of the Sewing-Machine in cities, and by the wealthy, may be regarded as of doubtful propriety, there can be no question raised as to its need in the country. Help there being far behind the demand, the aid of a machine is a general necessity. Hence the much ado about sewing-machines—the many inquiries as to which is *best*, most simple in its arrangement, least likely to get out of order, best adapted to its end, and most likely to give satisfaction.

"Inclination and other circumstances having brought under my examination several prominent sewing-machines, and led to an acquaintance with their merits, should my opinion be deemed of any value, I would not hesitate to accord the preference to GROVER & BAKER'S. JOHN B. CLEMSON, D.D.,
"Claymont, Delaware."

OFFICES OF EXHIBITION AND SALE—495 Broadway, New York; 18 Summer street, Boston; 730 Chestnut street, Philadelphia; 161 Baltimore street, Baltimore; 56 West Fourth street, Cincinnati. Agencies in all the principal Cities and Towns in the United States.

☞ SEND FOR A CIRCULAR. ☜ 545tf

Wheeler & Wilson's

SEWING-MACHINES.

OFFICE 505 BROADWAY, NEW YORK.

557tf *SEND FOR A CIRCULAR.*

FINKLE & LYON'S

SEWING-MACHINES.

PRICE REDUCED TO $50.

OFFICE 563 BROADWAY,

NEW YORK.

1st Class or "FAMILY MACHINE," for every variety of family sewing.
2nd Class or "MANUFACTURER'S MACHINE," for heavy Tailoring, Quilting, and manufacturing generally.
3rd Class or "LARGE MACHINE," for the manufacture of Boots and Shoes, Saddlery, etc.
All Machines warranted to give better satisfaction than any other Sewing-Machines in market, or money refunded.
N.B.—AGENTS WANTED.

MILTON FINKLE, LUCIUS LYON. } FINKLE & LYON. 559tf

BARTHOLF'S

Celebrated Sewing-Machines.

THE BEST IN USE.

These machines make the Shuttle or Lock Stitch, which is undeniably the best.
They use but little thread, work almost noiselessly, are simple, and easily operated.

PRICES FROM $75 to $100.
New Style Family Machine $50.
BARTHOLF MANUFACTURING CO.,
557tfLf 434 Broadway, cor Howard st., N. Y.

Singer's Sewing-Machines!

PRICES REDUCED TO

$50, $75, $110, and $125!!

For Families, Tailors, and all Manufacturing purposes, these Machines are unequaled. They are more durable, capable of doing a greater variety of work and of earning more money than any machines in the market.

In the purchase of what are called cheap Sewing-Machines, thousands have been deceived and disappointed, but with Singer's Machines there is never any failure or mistake.

SINGER'S NEW FAMILY SEWING-MACHINE,

the price of which is only $50, is a light and elegantly decorated Machine, capable of performing, in the best style, all the sewing of a private family. It has secured a great reputation during the few months since it was first offered to the public.

SINGER'S TRANSVERSE SHUTTLE-MACHINE,

to be sold at $75, is a Machine entirely new in its arrangement; it is very beautiful, moves rapidly and very easily, and for family use and light manufacturing purposes, is the very best and cheapest Machine ever offered to the public. These Machines are being increased in number as rapidly as possible, and yet the demand for them cannot be fully supplied.

SINGER'S NO. 1 STANDARD SHUTTLE-MACHINE,

formerly sold at $135, but now reduced to $110, is too well known all over the world to need any description. Every sort of work, coarse or fine, can be done with it.

SINGER'S NO. 2 STANDARD SHUTTLE-MACHINE.

This is the favorite manufacturing Machine everywhere. The size of the Machine gives ample space for almost every description of work, which, together with its admirable working qualities, gives it a decided advantage. Price, with table complete $125.

Since the great reduction in the price of these Standard Machines, on the 1st of October, 1858, the sale of them has increased fourfold.

All of Singer's Machines make the interlocked stitch with two threads, which is the best stitch known. Every person desiring to procure full and reliable information about Sewing-Machines, their sizes, prices, working capacities, and the best methods of purchasing, can obtain it by sending for a copy of *I. M. Singer & Co.'s Gazette*, which is a beautiful pictorial paper, entirely devoted to the subject. *It will be supplied gratis.*

I. M. SINGER & CO.,
544-561 **458 Broadway, New York.**

Stereoscopic Emporium,

308 BROADWAY.

THE TRADE SUPPLIED.

A continued fresh stock of all novelties—English, French, and American.

Photographic Materials at Wholesale.

550tf E. ANTHONY.

BUSINESS NOTICES.

Save Your Carpets!

IMPORTANT TO HOUSEKEEPERS.

In laying down your Carpets, don't forget HARRINGTON'S PATENT CARPET LINING, for sale by all Carpet Dealers.

Sales-room of the N. Y. Carpet Lining Co.,
62 WARREN ST., COR. COLLEGE PLACE.

Please call and examine Harrington's new Millinet Wadding, (Patent applied for,) a substitute for Glazed Wadding.

559tfX J. B. HARRINGTON, Agent.

NOTICE

TO

SKIRT DEALERS.

HAVING OBTAINED A VERDICT IN THE U. S. Circuit Court, establishing the validity of our patents, we hereby CAUTION MANUFACTURERS AND DEALERS generally against making EXPENSION SKELETON SKIRTS without license from us, or selling any such Skirts not manufactured by us, unless the same are stamped with the date of our patent, under license from us. All persons infringing the above patent will be held liable to us for damages to the full extent of the law. The undersigned are parties having valid license from us under the EXTENSION SKIRT PATENT:

DOUGLAS & SHERWOOD, CHAS. P. COLT,
W. S. & C. H. THOMSON, JOHN HOLMES,
I. WILCOX & CO., J. & W. BECK,
WALLACE & SONS, H. G. McKENNA,
ARMS BROTHERS, FROST & CO.,
J. P. MORAN & CO., G. M. JACOBS & CO.,
C. L. HARDING, JOS. B. WESLEY,
S. H. DOUGHTY, DAVID HENIUS,
THEODORE SCHMIDT, CHAS. A. POSTLEY.
E. L. SCHMIDT, FISHER & HERMAN,
MORITZ COHN, R. FRANCE,
EMANUEL MANDEL, DAVID HEWSON,
STEIN & STERN, UNION SKIRT COMPANY.

L. A. OSBORN,

SUCCESSOR TO F. A. VINCENT,

OWNER OF THE EXTENSION SKIRT PATENT,

92 Warren street, New York. 558-560

Vulcanized Rubber

ELASTIC FABRICS.

The undersigned has now in store, at wholesale only, and is daily receiving from his factories in the United States and from the best manufactories abroad, large quantities Shirred Elastic Fabrics, embracing all made by cementing, weaving, braiding, sewing, or however united, including all Cloths, Webs, Tapes, Suspenders, Garters, Cords, etc, etc., and will grant license stamps with authority to manufacture or import and sell the Vulcanized Rubber Elastic Fabrics. All such stamps have a *fac-simile* of my name—without which no goods can be legally vended in the United States, during the lifetime of Goodyear's Patent.

HORACE H. DAY,
558tf Principal Warehouse, No. 23 Cortlandt st., N. Y.

Good Boots and Shoes.

WATKINS, No. 114 FULTON STREET, offers at fair prices a superior assortment of his own manufacture for Gentlemen, Ladies, Boys, Misses, and Children. Special attention paid to ordered work. Drawings taken of the feet, and lasts kept for each customer.

Persons visiting the city would do well to purchase at this old and well-known establishment. 554tf

WAMSUTTA PRINTS.

DE FOREST, ARMSTRONG & CO.,

20 AND 22 CHAMBERS ST., N. Y.

☞ WE BEG TO CALL ATTENTION TO THESE CALICOES. The best designers and Printers are engaged in producing them. The Fall Styles, quality of Cloth and Colors, justify us in saying they are the best Prints in the country for the price. We sell them by the Piece or Package for Cash or on Time.

ALSO,

Now exposed for sale, one of the BEST ASSORTED and LARGEST STOCKS OF

FALL AND WINTER

DRY GOODS

TO SUIT ALL SECTIONS OF THE COUNTRY.

Buyers are respectfully solicited to call and examine for themselves. 559-562

JAMES PYLE'S

Dietetic Saleratus.

A perfectly Wholesome Article, which is unequaled for its certainty in producing good Bread.

This Saleratus not only has the approval of the most eminent Physicians and Chemists of the day, but upwards of

ONE HUNDRED THOUSAND

intelligent Families in the New England and Middle States, have given it preference over all other kinds.

Its unparalleled success has brought a multitude of counterfeits in the market, some of which are of a poisonous nature, but the best class of Grocers everywhere sell the genuine. However, purchasers should always see that the name of James Pyle is on each package. Some of the Grocerymen are unscrupulous enough to recommend the imitations, but their object is to make a large profit, as they can buy them for much less than the genuine.

Grand Depot, 345 Washington st., cor. of Franklin, New York. 559-560Lf

Rich Silver-Plated Ware!

BRAY & MANVEL,

MANUFACTURERS,

WAREROOM, NO. 15 MAIDEN LANE, N. Y.

WE ARE NOW opening, at our NEW STORE, a great variety of Entirely ORIGINAL DESIGNS, together with fresh samples of all the ARTICLES we have heretofore made. Our assortment NOW, we are confident, comprises the richest display of SILVER-PLATED WARE ever opened in this city. We shall only enumerate a few of the leading articles. "NEW PATENT" (issued to us on April 5, 1859) Self-filtering and Refrigerating Ice Pitcher. This Pitcher is superior to any in use. Its peculiar excellence will be explained upon examination, which we cordially invite. We have also filed our caveat at the Patent-Office, for the application of the same principle to an URN, which will be used as a WATER-COOLER or Coffee and Tea Urn. This article, we are confident, will meet with universal approval. CALL AND SEE A NEW design for a Tea-Service, in which it is comprised, in a set of six pieces, all the conveniences of the ordinary set, together with the addition of a Swing Kettle and Urn. Our sale for this set has already reached a large amount, and bids fair to become the most popular set in use. In addition to the assortment of CORINTHIAN WARE, to which we have ever paid special attention, we are now making a POCKET SIZE, put up in a manner so compact that it can be carried in the coat-pocket. Every clergyman should be presented with one of these sets, that he may be at all times prepared to administer the Sacrament at the bedside of the sick and dying. The wine is carried in the Flagon. We invite all to examine our samples. 547tf X

22 John Street.

RICH SILVER-PLATED

AND

BRITANNIA COMMUNION SETS,

CONSISTING OF TANKARDS, GOBLETS, PLATES, ETC.,

In Silver-plate of a Superior Quality. Also,

BRITANNIA AND ROLLED METAL.

Prices range from Eight to Fifty Dollars for sets of Six Pieces and upward. A good supply constantly on hand by

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HOUSE FURNISHING HARDWARE,

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REFRIGERATORS,

PLATED ICE PITCHERS, WATER COOLERS,

"Kedzie's" Water Filters, etc. 547-559

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SUCCESSORS TO

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PAPER-HANGINGS,

HAVE ON HAND, and are now receiving in store, the Largest and most Varied assortment of PAPER-HANGINGS and DECORATIONS in the country, including every article in their line, which they offer at the lowest market prices, at WHOLESALE and RETAIL.

☞ **Great Inducements offered to Cash Buyers.**
☞ **Artistic Decorators sent to any part of the Country.**
☞ **ALL WORK GUARANTEED.** 553-565Lf

A PHYSICIAN'S TESTIMONY.

MADISONVILLE, Mercer Co., Mo., May 21, 1858.

DR. C. M. JACKSON—DEAR SIR: About two years ago I had congestive chills, which so completely prostrated my whole system, that for months I despaired of recovery. As a natural consequence of the dangerous congestion of blood to the torpedo viscera, (or internal organs,) I was now afflicted with a chronic inflammation of the liver, stomach, and spleen, accompanied with palpitation of the heart, and a long train of distressing nervous symptoms I tried all the usual remedies in vain. At length, I was induced by my brother to use "Dr. Hoofland's German Bitters," as he said they had almost cured him of Dyspepsia. They afforded me immediate relief; and in one week after I began using them, I was able to pursue my ordinary avocation

I am desirous of becoming your agent here, for I am confident that I can sell a large amount of the genuine article. I am putting up a drug store at this place and should consider my stock of medicines incomplete without your invaluable preparation

GEORGE W STEWART, M.D.

These Bitters are intended for Liver Complaint, Dyspepsia, Nervous Debility, and diseases arising from a disordered stomach. They will perform what it is said they will. For sale by druggists and storekeepers in every town and village in the United States, Caracas, West Indies, and South America, at 75 cents per bottle. See that you get Hoofland's German Bitters. 559-560H

P. P. P.

SIDE, STOMACH, OR BACK PAINS

Are cured, and comfort obtained by using

PARK'S PRICKLY PLASTERS.

They are unlike any other plaster. They are composed of medicated gums that extract all coagulated impurities, and impart strength by reaching the SEAT OF DISEASE, and setting the vital fluids in healthy motion. They are divided in sections, and yield to the motion of the body. They are porous; hence, retain no excretion, and may be worn any length of time without becoming offensive. All weak and delicate persons should have them. Take no other. Order them through your Druggist. Sold everywhere.

BARNES & PARK, 13 & 15 Park Row, N. Y.
JOHN D. PARK, Cincinnati, Ohio. 548-560

Curtis's Cure for Baldness.—This remedy is reliable, contains no oil, lead, or sulphur. It has been tested in Boston, Providence, and the Eastern states. J. W. CURTIS, Proprietor, Providence, R. I Sold by E. M. Guion, 127 Bowery; J. & I. Coddington, 715 Broadway; W. H. Lewis, 527 Greenwich street; John Jones, 722 Houston street, New York. Mrs. Hays, G. P. Milne, and Reynolds & Co., Brooklyn. P. Sellew, Jersey City. W. T. Mercer, Newark. BARNES & PARK.
Nos. 13 and 15 Park row, General Agents, and all Druggists. 548-560

Holloway's Ointment.—The rapid variations of our climate give alarming prevalence to cutaneous and scorbutic eruptions. The Ointment permeates through the pores of the skin, and neutralises the incipient corruption. Factory, 80 Maiden Lane, N. Y. 559

Pure Wines

FOR FAMILY AND MEDICINAL USE.

The undersigned, Agents for Paul de Coninck & Co., Bordeaux, France, have always on hand a large supply of Pure Wines, which they offer for sale at moderate prices.

PAILLARD & MARTIN, Importers,
559tfX 21 Maiden lane, New York.

Musical Boxes

of all Styles and Prices, playing from Two to Thirty-six Tunes. Every variety of airs.

PAILLARD & MARTIN, Importers,
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Peck & Coleman,

NO. 146 NASSAU STREET, OPPOSITE TIMES BUILDING,

CLOTHIERS.

New Goods at lowest cash prices
GARMENTS MADE TO ORDER PROMPTLY, in the best manner.
LEWIS M. PECK,
547-560 THADDEUS M. COLEMAN.

BROOK'S

IVORY POLISHED PATENT GLACE

SPOOL COTTON,

200 OR 500 YARDS, WHITE, BLACK, AND ALL COLORS,

Combining the Luster of Silk with the Strength of Linen.

ALSO,

BROOK'S BEST PATENT SIX-CORD WHITE SPOOL COTTON.

THIS SUPERIOR SEWING THREAD, now conceded to be UNEQUALED, for either HAND OR MACHINE USE, is sold by respectable dealers throughout the country. Also, all the Nos. from 8 to 150, either solid or assorted in cases of 100 dozen each, constantly for sale by the Manufacturers' Agent

WILLIAM HENRY SMITH,
546-597 32 and 34 Vesey street, New York.

Richardson's Irish Linens,

DAMASKS, DIAPERS, ETC.

CONSUMERS OF RICHARDSON'S LINENS, and those desirous of obtaining the GENUINE GOODS, should see that the articles they purchase are sealed with the full name of the firm,

Richardson, Sons & Owden,

as a guarantee of the soundness and durability of the goods.

This caution is rendered essentially necessary, as large quantities of inferior and defective Linens are prepared, season after season, and sealed with the name of RICHARDSON, by Irish houses, who, regardless of the injury thus inflicted alike on the American consumers and the manufacturers of the genuine goods, will not readily abandon a business so profitable, while purchasers can be imposed on with goods of a worthless character.

J. BULLOCKE & J. B. LOCKE,
562-563 Agents, 36 Church street, N. Y.

HOSIERY

AND

Men's Furnishing Goods.

A. RANKIN & CO.,

(LATE UNION ADAMS)

637 BROADWAY,

And at the Old Stand,

NO. 96 BOWERY,

Respectfully invite your attention to an extensive and superior variety of the above goods, many styles of which cannot be found elsewhere.

Importing and manufacturing largely, we are enabled to offer superior inducements to every class of buyers.

559-560X

A VALUABLE BOOK FOR INVALIDS. Sent by mail, and not to be paid for until received, read, and approved of. If not approved, no charge.

Dr. Samuel B. Fitch's "Six Lectures" on the Causes, Prevention, and Cure of Diseases of the Lungs, Throat, Heart, Stomach, Bowels, Liver, Kidneys, Skin, etc., Female Complaints, and Chronic diseases generally; on the Laws of Life, and the true method of curing these diseases, and preserving life and health to old age. A volume of 375 pages, with 25 Illustrations, bound. We will forward a copy of it, post-paid, to any address that may be sent us, and the price, 50 cents, may be remitted (in stamps or otherwise) after the book is received and approved of. If remitted for, required, the price is 40 cents. Apply, giving post-office, county, and state, to

S. S. FITCH & CO.,
540-561 714 Broadway, New York

Wigs $8, Toupees $5, at Cameron's manufactory, No 189 Fulton st., Brooklyn, the only place where a first-rate article can be had at reasonable prices. We challenge the world to produce a better. A large assortment of ladies' hair-work at equally low prices. 546-571

A LIST OF DERBY & JACKSON'S LATE Publications for sale by Booksellers and Traveling Agents, or sent by mail, postage prepaid, on receipt of the price affixed:

*TEN YEARS OF PREACHER-LIFE

Family Reading.

ON A SLEEPING BOY.

Sleep on, sweet boy, as if no pain
Should ever vex thy coming years;
Sleep on—sleep on, as if no tears
Thy lily cheeks should ever stain!

His eyelids close together cling,
Like the pale petals of a flower:
Impatiently we wait the hour,
That shall to light their beauty bring.

How calm he sleeps! and yet his breast
Is heaving ever like a sea,
That sinks and swells, and seems to be
Most restless, when it is at rest.

But now his breathing seems to stay;
No more his pulses seem to beat.
Cold are his hands, cold are his feet,
As though his life had ebbed away.

Oh, can it be that weary Sleep
Doth yield him to his brother Death,
To take away his failing breath,
While we look on, and pray, and weep?

No, no, there comes a murmur now,
The faltering accents of a dream,
And, as from heaven, a flush, a gleam
Of light plays on his brow.

Now part the rose lids of his eyes,
Lights up his face a radiant smile;
How strange, we should be grieving while
He was in Paradise!

E. N. P.

LETTERS FROM MY BOOK-TABLE—NO. II.

Henry Edward Manning, Archdeacon of Chichester.

It may be an odd whim—but I would like some of the meditations and prose-sonnets in Manning's Sermons printed in illuminated letters on the old creamy-colored vellum, along with some of the psalms and parables of the Bible, and a half-dozen beautiful hymns I know, and bound up in some antique style. As Leigh Hunt says of his plan akin to this about the perfect poems of Coleridge, "there would be

'Infinite riches in a little room.'"

The sermons of Manning should be in every Christian's closet, for they are books of standards and tests. Of half the sermons the burden is—Be ye not deceived, little children. After the Bible, I have read no other book that so nearly meets the needs of a young, earnest heart wanting to be wholly Christ's. And what secrets of himself do they not reveal, for who but he that had struggled and struggled long and long to "reach the perfect day," could know all the pitfalls and snares and lions and false lights there be along toward the morning? As they read these books, written in outgushing love, tenderness, and solicitude, a thousand will say with him, in warm recognition:

"There is no knowledge like the knowledge of experience. How hard it is to realize the look of any country by description in a book; or to know the spirit of a man from his written life, or to appreciate sweetness from illustration, or harmony from the written language of music. How the least personal experience by sight or hearing gives to all these a vividness and reality which makes them at once parts of our minds for ever."

Hearts are all akin—closer than many guess, and that great-hearted minister who remarks and analyzes the trials and temptations and glooms, and the helps and the joys and the seraphic ecstacies that happen to him in the week, may easily get at his hearers on Sunday. So it is with Manning. You are warmed by his abundance of heart. It has sent its heat and radiance up to his intellect, and every sense is aglow. He is thorough, practical, single-souled; and you almost wonder—for his sermons have not their rivals for perfect beauty—beauty of thought, feeling, and style. But the genius-fires and the fires of religion burn together in the richly-painted chapel of his heart. Often his sentences are poetry, with its soft-going rhythm. They are charming with the charms of alliteration, and the delicious "revolving" of words upon each other which you find in the poets, and the water-like swell which a musical sense of vowels gives to a composer: some of his sentences flow on like a summer river, but there is not a suspicion of art upon them.

If the Series III. be on your tables or shelves, take it and turn over its leaves. "The Good Shepherd" is a conception as pleasing and poetic as the delightful conceptions of the pastoral poets of old; and with the addition of "The True Sheep," which follows it, it is one of the most perfect idyls in the literature of the church.

Manning perceives all the beauty and affection in the declaration, "almost sacramental in its depth and power"—"I am the Good Shepherd:"

"These words have taken so deep a hold of the hearts of his people, that, from the beginning, they passed into a common title for their exalted Head. It was the symbol under which, in times of persecution, his presence was shadowed forth. It was sculptured on the walls of sepulchers and catacombs; it was painted in upper chambers and oratories; it was traced upon their sacred books; it was graven on the vessels of the altar. The image of the Good Shepherd has expressed, as in a parable all their deepest affections, fondest musings, most docile obedience, most devoted trust. . . . It revives the visions of Isaiah and Ezekiel . . . There is no thought or emotion of pity, compassion, gentleness, patience, and love which is not here expressed."

In Sermon II. is one of the finest ideals of Friendship in our mother-tongue. There is almost a woman's warmth and grace about it. You are sure the Archdeacon of Chichester has a wealth of fireside feelings in his disposition:

"It is a knowledge, not in the understanding so much as in the heart; in the perceptions of feeling, affection, and sympathy; by which we are drawn toward them, love them; choose them out from all others, as our advisers, guides, companions; live with them and live for them; trust in them with a feeling that we are safe in their hands, and at rest in their hearts; that they love us and would do anything for our good; and though we be often away from them, and alone, and at times seldom see them, yet we are as if always with them—always happy in the thought of them, knowing that they are always the same to us, and knowing, beside, both where and how we shall find them if we desire or need."

You see he is content with "the simple Saxon-English words, and the Saxon way of putting them together," which Henry Reed says "people will not be content with."

He has a lamb like trust in the Good Shepherd which fills him "with a certainty that in every part of our lot, in all its details, there is some purpose, some indication of his design and will, some discipline or medicine for us; some hid treasure if we will purchase it; some secret of peace, if we will only make it our own." To him, the Good Shepherd is no abstract "principle," and his religion no ceremony. He is a royal friend, and his religion a real communion. He says:

"Half our difficulties in prayer, half the irksomeness of the act, the wearisomeness of the posture, the wandering of our hearts, the distraction of our thoughts, may be traced to this one great lack—the lack of a deep consciousness of his personal presence. . . . There is a marked and visible distinction between those who know him by the intellect and those who know him by the heart . . . The holy Eucharist is the very life-bread of his true servant. . . . The Good Shepherd tending his one fold on the everlasting hills . . . all day long, in the midst of work and in their hours of rest, at home and abroad, among men or in solitude, is spread before the sight of hearts that know him by love."

The third sermon—"The Great Motive"—is full of "precept upon precept" most lovingly worded. So might the Apostle Paul have *talked* to his fellow tent-makers:

"'Halting between God and the World' is for cold-hearted Christians to muse over. They will feel the mystery of life as they stand between two worlds—one 'loud, fair, alluring, persuasive, commanding'—and one 'awful, majestic, and eternal.' He who stands at the door will knock with 'a thrilling stroke which pierces through every other sound; through the mirth of feasting and loud revels, laughter and gladness, and the voice of music.'"

Perhaps the sixth sermon is the weightiest in this series. A war-ax swung by the mailed arm of a giant in armor falls keen and cutting through the roots of the doctrines of the great Sensuo-Infidel school of these latter days. It is a complete refutation of the Naturalists who say, "Our attractions are proportional to our destinies," and much other sounding nonsense—and of all the Christless, crossless Harmonizers of society.

Sermon VIII. is full of the sad secrets of "Slowness in the Spiritual Life;" and of cordials for them of small faith and slow foot who faint; and of freshening inspirations for those patient, gentle-souled ministers who have toiled on for their people, and the shower is yet stayed.

"A single word, or a moment of intense agony, or the aspect of a holy countenance, are realities which, as this world neither sees nor knows, so neither will it believe, have been known to work at once the perfect and abiding conversion of a sinner. But such things in the spiritual world are like lightning in the world of nature. The day and the night are not illuminated by sudden streams of fire, but by steady lights and by their slow, gradual ascents."

Only a warm-hearted man, trusting much to the intuitions of his hearers, would put delicate sensations like these into his sermons; those who are finely-tempered, like him, will appreciate these passages:

"The visions of sorrow, which a tone or a strain of music, or the first lights of morning, waken in our memories, break up fountains of tears, and make our hearts to flow with emotion."

"It is sad to know for certain that we shall never go to any particular place again; never again see this or that person, do such or such definite act, or hear a certain strain of music, and the like. Even the end of a hard toil is mixed with sadness. . . . It clashes with the first instinct of our being."

"There is something cheerless and solitary in the thought of going out from this home of their spiritual life, and faring forth, one by one, into the valley of the shadow of death, . . . to go out, as it were, from our kindred and our father's house, all alone into the uncertain shadows of the grave, is mournful and amazing."

"When we meet our beloved in him, we shall both know and love them as we have neither loved nor known before."

There are many words for the meek-browed ones who follow the cross silently, though with eyes full of the brightness of unshed tears—going, "like the light, silent, soft, and noiseless." He, in the same sermon, is tender as Pity and severe as Justice.

How many strong-willed ones need to ponder this reflection. What "would it be—if all our prayers were granted—if there were no all-wise, all-holy One to review our imperfect choices, to sift out the poisons, and to keep back the sorrows which we have ignorantly prayed for?" So kind is he who "seems to read all our prayers backward and to answer us by contradictions."

He bids us sing sometimes. It seems strange at first that it is "harder to praise than to pray"—but so it is:

"It is easier to realize the thoughts and spirit of Lent than of Easter; so that there is a strange sense of regret and fear when the forty days are at an end, and Easter Eve comes in, . . . as if the freeness and brightness of Easter-day were come too soon, and were all too high for us. . . . Sorrow, tears, sighing, humiliation, penance, confession, self affliction, these are not the genial tokens of God's kingdom. . . . They are shadows which follow sin, and with sin they shall be cast out."

Sermons XVII. and XVIII. are solemn sermons; read after the beautiful idyls in the beginning, and it is "as if we had passed under a colder sky, and into a world where every object has a sharpness of outline almost too severe for sight to bear." There are strains in both sermons which call up the stately music and solemn lines of the "*Dies Iræ*." Read them, and "make death a benign and familiar thought."

In "The Two Great Antagonists," occurs a passage that has a beauty and sunniness uncommon out of poetry:

"It is not only the greater sins, or the worship of the world, which hold us back against the drawings of Christ; but the soft, pure happiness of home, the easy round of kindly offices, the calm and blameless toil of a literary life, the gentler and more peaceful influences of earthly cheerfulness:—all these too, with the lights and shades, the anxieties and joys, which fall across an even path, steal away the heart and mind all its affections about a thousand moorings. Happy men drop their anchors into the quiet waters of life; the very smoothness of its surface lulls them, and conscious innocence makes them fearless."

Here is a passage from "The Vision of Beauty," which Reed quotes as an "example of true prose rhythm:"

"It can be no other than the heavenly country, for love of which God's elect have lived as strangers in the earth—a land far away—over a long path of many years, up weary mountains and through deep, broken ways, full of perils and pitfalls—through sickenesses and weariness, sorrows and burdens, and the valley of the shadow of death; world-worn and footsore, they have been faring forth, one by one, since the world began, 'going and weeping.' And there is already gathered a multitude which no man can number in the last passes which ascend into 'the land that is very far off.'"

This is a perfect prose-sonnet, and has not its equal out of Jeremy Taylor.

The last sermon in the book is a "Vision of Beauty," and is full of the glorious imagery of the Book of Revelation. To him it is more than the imagery of a splendid myth.

"What the Holy Ghost has revealed of the home of saints and the kingdom of the Resurrection, is as certain and real as the visible creation of God, . . . the world has believed that prophets, psalmists, and seers knew what they spake, and spake what they beheld. . . We shall not be dangerously out of the way if we lovingly and humbly believe that he who is the brightness of his Father's glory, and the express image of his person, did take unto himself our manhood, as his revealed presence for ever in its most perfect image and likeness; that where two natures were united, as both were perfect, so both were beautiful. I know not what he may be, to whom such a thought is not blessed."

Surely we need no excuse to dream of the Beautiful City as the beloved disciple saw it, in a trance on the Lord's Day on lone Patmos in the sea.

E.

THE HEATHEN OUT WEST.

A gentleman from Boston, traveling at the West, chanced to stop over the Sabbath at a little town, scarce a year old, on the banks of the Mississippi river. You may be sure no bell called him to church; but wishing to see if there was such a thing, he strolled out, and presently came upon a low log-house, in which there appeared to be a congregation of some sort. Entering, he found a Sabbath-school.

The superintendent, he found, was a former friend of his, who, on seeing him, invited him to speak to the school.

Now since he had lived in Boston, where no one is supposed to be ignorant or simple, he had heard much of the rude, untaught state of the settlers of the Western states.

"I will see what they know," said he to himself, and accordingly he began to talk to the children, and to ask them questions.

"What is the eleventh commandment, children?" asked he.

A bright little girl, though brown, and roughly dressed, instantly rose and answered:

"A new commandment give I unto you, that ye love one another."

The gentleman was a little surprised at this, but before he got through he heard and saw enough to convince him that the school was as well-taught and intelligent as any he had ever visited.

He returned to Boston. On going to call on a friend, he met, near the house, a boy playing on the sidewalk, whom he recognized as his friend's son.

"Ah, my boy, how do you do? Is your mother at home?"

"No, sir; she has gone to the circle."

"The circle! What circle?"

"Why, the circle, sir, where they sew for the heathen out West."

"Ah!" said the gentleman, and he smiled as he thought of the Sunday-school in the log-house.

Next day being Sunday, he walked into the large and well-dressed Sunday-school belonging to Dr. T.'s church, in —— street. After recitations were closed, having been invited to speak, he rose and asked as before:

"Children, who can tell me what is the eleventh commandment?"

No one answered; and as some scholars were seen bending to ask their teachers, the visitor interrupted them by telling the story of the Western Sabbath-school, and then he added:

"I see a boy here who told me yesterday that his mother had gone to a circle to sew for the *heathen out West!* I would advise him and the rest of you to keep a sharp look-out after your Bibles and your Sunday-school lessons, or these Western heathen will soon be sending missionaries to Boston."

BARCLAY OF URY.

[Among the earliest converts to the doctrines of Friends, in Scotland, was Barclay of Ury, an old and distinguished soldier, who had fought under Gustavus Adolphus, in Germany. As a Quaker, he became the object of persecution and abuse at the hands of the magistrates and the populace. None bore the indignities of the mob with greater patience and nobleness of soul, than this once proud gentleman and soldier. One of his friends, on an occasion of uncommon rudeness, lamented that he should be treated so harshly in his old age, who had been so honored before. "I find more satisfaction," said Barclay, "as well as honor, in being thus insulted for my religious principles, than when, a few years ago, it was usual for the magistrates, as I passed the city of Aberdeen, to meet me on the road and conduct me to public entertainment in their hall, and then escort me out again, to gain my favor."]

Up the streets of Aberdeen,
By the kirk and college green,
Rode the Laird of Ury;
Close behind him, close beside,
Foul of mouth and evil-eyed,
Pressed the mob in fury.

Flouted him the drunken churl,
Jeered at him the serving girl,
Prompt to please her master;
And the begging carlin, late
Fed and clothed at Ury's gate,
Cursed him as he passed her.

Yet, with calm and stately mien,
Up the streets of Aberdeen
Came he slowly riding;
And, to all he saw and heard
Answering not with bitter word,
Turning not for chiding.

Came a troop with broadswords swinging,
Bits and bridles sharply ringing,
Loose and free and forward;
Quoth the foremost, "Ride him down!
Push him! prick him! through the town!
Drive the Quaker coward!"

But from out the thickening crowd
Cried a sudden voice and loud:
"Barclay! Ho! a Barclay!"
And the old man at his side,
Saw a comrade, battle-tried,
Scarred and sunburned darkly;

Who with ready weapon bare,
Fronting to the troopers there,
Cried aloud: "God save us!
Call ye coward him who stood
Ankle-deep in Lutzen's blood,
With the brave Gustavus!"

"Nay, I do not need thy sword,
Comrade mine," said Ury's lord,
"Put it up, I pray thee:
Passive to His holy will,
Trust I in my Master still,
Even though he slay me.

"Pledges of thy love and faith,
Proved on many a field of death,
Not by me are needed."
Marveled much that henchman bold,
That his laird, so stout of old,
Now so meekly pleaded.

"Woe's the day," he sadly said,
With a slowly-shaking head,
And a look of pity;
"Ury's honest lord reviled,
Mock of knave and sport of child,
In his own good city!

"Speak the word, and, master mine,
As we charged on Tilly's line,
And his Walloon lancers,
Smiting through their midst we'll teach
Civil look and decent speech
To these boyish prancers!"

"Marvel not, mine ancient friend,
Like beginning, like the end:"
Quoth the Laird of Ury,
"Is the sinful servant more
Than his gracious Lord who bore
Bonds and stripes in Jewry?

"Give me joy that in His name
I can bear with patient frame,
All these vain ones offer;
While for them He suffereth long,
Shall I answer wrong with wrong,
Scoffing with the scoffer?

"Happier I, with loss of all,
Hunted, outlawed, held in thrall
With few friends to greet me
Than when reeve and squire were seen,
Riding out from Aberdeen,
With bared heads to meet me.

"When each good wife, o'er and o'er,
Blessed me as I passed her door;
And the snooded daughter,
Through her casement glancing down,
Smiled on him who bore renown
From red fields of slaughter.

"Hard to feel the stranger's scoff,
Hard the old friend's falling off,
Hard to learn forgiving;
But the Lord His own rewards,
And his love with theirs accords,
Warm and fresh and living.

"Through this dark and stormy night
Faith beholds a feeble light
Up the blackness streaking;
Knowing God's own time is best,
In a patient hope I rest
For the full day breaking!"

So the Laird of Ury said,
Turning slow his horse's head
Toward the Tolbooth prison,
Where, through iron grates, he heard
Poor disciples of the Word
Preach of Christ arisen!

Not in vain, Confessor old,
Unto us the tale is told
Of the day of trial;
Every age on him who strays
From its broad and beaten ways,
Pours its seven-fold vial.

Happy he whose inward ear
Angel comfortings can hear,
O'er the rabble's laughter;
And, while Hatred's fagots burn,
Glimpses through the smoke discern
Of the good hereafter.

Knowing this, that never yet
Share of truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from hill and mead
Reap the harvests yellow.

Thus, with somewhat of the Seer,
Must the moral pioneer
From the Future borrow;
Clothe the waste with dreams of grain,
And, on midnight's sky of rain,
Paint the golden morrow!

—*John G. Whittier.*

THE STRONG AND THE WEAK.

"Be watchful, and strengthen the things which remain, that are ready to die."—Rev. iii. 2.

In the beginning of the late revival, minds of a more independent cast submitted first to the influence of the Holy Spirit, then the religious feeling grew more general, till multitudes yielded to the pressure. You are doubtless, pastor and people, congratulating each other and thanking God for these great results. You may well thank God, and take courage, yet remember Christ's care for the gleanings of his abundant feast, and his words, "Gather up the *fragments*, that nothing be lost." Like the man who left the ninety-and-nine sheep to search for the lost *one*, go you back over your path to gather in the stragglers. You will not search in vain. One you will find, who through a naturally despondent disposition, or lack of self-estimation, has never dared to allow herself a Christian hope. Another, through an excitable, imaginative nature, has her hope flash and flicker like an aurora in the sky; at one time shooting up into the effulgence of heavenly glory, at another sinking down and dying out in darkness. Another hesitates and holds back at some doctrinal point; another has false ideas of duty; another has a slow, cold mind, and will remain his lifetime out of the church, unless quickened and drawn by the attraction of a warmer energy; another is too young, or too timid, to go out to take public vows without much encouragement and gentle stimulus. Some are confused, not knowing what they believe or hope. "Ye that are strong ought to support the weak." Left to themselves, many such will linger on for years, perhaps all their lives, neither belonging to the church nor the world; ill at ease themselves, and rendered incapable, by their uncertain position, of doing good to others. Their dim hope often lessens till they lose it altogether, and go groping in darkness. Yet of these are often the purest and most beautiful natures, whose deep consciousness and high ideal of Christian life are the very cause of their discouragement. They are pearls of great price, found after long search.

It was a large part of the Apostle's work to confirm the weak, to strengthen the brethren.

What has become of these who attended your inquiry-meetings, and showed religious anxiety, that have failed to come into the church? Have they been followed faithfully with instruction and kind entreaty? Who in the church with which you are connected are watching over these? Who among you, pastor and people, has received God's blessed gift of sympathy, and power of access to perplexed minds and suffering hearts? The ordinary invitations in the public services are not enough for these faint-hearted, lagging disciples. They must have set before them all the encouragements and urgent motives of the Gospel, accompanied by the most earnest efforts of Christian affection to "*compel* them to come in."

Perhaps there is no part of a pastor's or lay Christian's work that requires more native tact and sympathy, more knowledge of human nature, and, above all, more of the immediate teaching of the Spirit of God, than this. He needs a holy discrimination, patience, perseverance, and a warm-hearted, ever-hopeful zeal. He needs his Master's gentleness; his care so tender that it cannot bruise the broken reed, or quench the smoking flax; his power to give unto those that mourn in Zion beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

Truly may one say, "Who is sufficient for these things?" Yet hear the words of Paul, "I can do *all things* through Christ who strengtheneth me;" and of James, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it *shall be given him.*"

From the Country.

EXPERIENCES OF IMPRISONMENT.

[The following is an extract from Count Confalionier's account of his imprisonment.]

"Fifteen years I existed in a dungeon ten feet square! During six years I had a companion; during nine I was alone! I never could rightly distinguish the face of him who shared my captivity in the eternal twilight of our cell. The first year we talked incessantly together; we related our past lives, our joys for ever gone, over and over again. The next year we communicated to each other our thoughts and ideas on all subjects. The third year we had no ideas to communicate; we were beginning to lose the power of reflection. The fourth, at the interval of a month or so, we would open our lips to ask each other if it were possible that the world went on as gay and bustling as when we formed a portion of mankind. The fifth we were silent. The sixth he was taken away—I never knew where—to execution or liberty. But I was glad when he was gone; even solitude was better than the pale, vacant face. One day (it must have been a year or two after my companion left me) the dungeon door was opened, whence proceeding I knew not, the following words were uttered: 'By order of his Imperial Majesty, I intimate to you that your wife died a year ago.' Then the door was shut, and I heard no more; they had but flung this great agony upon me, and left me alone with it."

THE BORROWED SERMON.

A clergyman, in passing to his parish, which was at some distance, had to pass by the house of another clergyman. On one occasion, when on his way to hold the service for the day, to his great discomfort he found he had forgotten his sermon. He was at a loss for a moment to know what to do. The time would not admit of returning home; and to attempt to preach without a book was out of the question. There was only one help for him in his difficulty, and that was to call at the clergyman's whose house he had to pass, and ask him to lend him a sermon. This he was most loth to do, "because," said he to himself, "he is a Methodist; however, it cannot, under the circumstances, be helped." He called at the parsonage, saw the clergyman in question, told him of his dilemma, and asked him for the loan of one of his sermons. The clergyman consented, and withdrawing to his study, resolved to make the most of the opportunity. He sought out a sermon upon the text, "Ye must be born again." The clergyman received it with thanks, proceeded to his church, conducted the service as usual, and concluded by reading the borrowed sermon. At the close of the service one of his congregation came to him in great distress of mind. "Sir," said he, "what must I do to be saved?" "Oh, repeat the Lord's Prayer, and say the Creed and the Ten Commandments." "Ah, sir, I have done that, but I find that won't save me. I want to know how I am to be born again, as you have been telling us this morning." "Well," said the clergyman, "the fact is, it was a borrowed sermon, and you had better go to Rev. Mr. ——, who lent it me, and he will tell you what to do"—*London Wesleyan Times.*

PANTOMIME.

Most people talk with their tongues, but Brazilians express and exchange thought while their organs are at rest. Every man, woman, and child has the habit of drawing down the corners of the mouth, pushing up the lips to the nose, and raising the shoulders and eyebrows, whenever a question is asked that they cannot or do not like to answer. This play of the features is as sudden as it is expressive. Two ladies or gentlemen are in earnest conversation, smiles chase each other over the faces of both, and in a twinkling, the expression of one is so changed, that had you lost sight of him you would hardly take him for the same individual.

But the hand as a telegraph is in constant employment. Holding out the right one, and rubbing the thumb over the forefinger, is asking for money, and in universal use. A slight nod of the head is, as with us, an affirmative, but the general and most decided of negatives is to waive the forefinger, in a perpendicular position, two or three times across the heart, or in front of the face. Thus a party asks payment of a bill, and is refused without a syllable being spoken. A lady at her window asks another passing by it in a carriage how she does, by holding the palm of the right hand upwards and shaking the fingers. By turning the palm down and closing them her friend is pressed to come in. At evening-parties a lady will place her thumb over the adjoining forefinger, and thus intimate her opinion to another that it is time to break up.

GENUINE NOBILITY.

We have lately seen a note which was written a short time ago in this city of Boston, and which is now framed and hanging in green and gold in the sitting-room of its recipient, in a neighboring town. It was worthy such preservation and such honorable place. As we remember, it runs thus:

"Enclosed please find $574—the balance due you for principal and interest of the 35 per cent. we were not able to pay in 1837."

Thus has this honest man now paid a debt in full, from which the creditor had discharged him twenty years ago, and from which human law has over and over again, by its limitations, released him.

Such a man has the true best to his heart and good blood in his veins. All we know about him is that little autograph note, but we feel the strongest possible inclination to grasp the hand that wrote it.

Yes, we have noblemen—their patent of nobility sealed by their acts; and such men as these, so much above human law, for whom God's law is the only rule, are the world's genuine nobility.

Beneath this framed note the recipient has added on the same paper (a pertinent application of the passage)—"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are of *good report*, think on these things." And he quotes also, in the same place, from Shakespeare:

"How far yon little candle throws its beams!
So shines a good deed in a naughty world."

We write without the remotest knowledge or suspicion on the part of either of the individuals concerned; but if our mention should awaken in the breast of a single young man the desire to be just in the sight of God as well as man, and to seek the honor that cometh from the divine approval before that which is of the "earth, earthy," our object will have been accomplished, and we are sure that the modesty which we wound by our words will be healed by the benignity of their result.—*Congregationalist.*

Foreign Miscellany.

THE RELIGIOUS REVIVAL IN IRELAND.

[We extract from a long article in *The Scottish Guardian* some interesting particulars with reference to the present Revival in Ireland.]

BELFAST.

The revival did not commence in Belfast, but at the present moment is perhaps more manifest there in its outward indications than anywhere else. The Presbyterian churches and others are open almost every night for prayer, and are attended by crowded congregations.

* * * *

On the same Tuesday we were privileged to visit a number of interesting cases of persons brought to concern about their souls. In some instances the cause of their trouble was very simple and very manifest. Conviction of sin weighed them down to the ground, and any gleam of peace or hope which broke in upon their fainting souls was through the promises of the Gospel. Other cases were more complicated. Along with heaviness of mind there was trouble of body even beyond what could be readily accounted for by the influence of a distressed mind upon the body. In one case the body, originally affected by the mind, appeared in turn to be reacting on the mind, and it was gratifying to find that the minister who was our guide carefully distinguished between what appeared to be mental and what bodily trouble, and shaped his counsels and petitions accordingly. But the case of one girl who, like others, had been struck dumb, was something that baffled human ingenuity to explain, and which could only be reverentially referred to a higher power, and commended to him for deliverance in his own good time.

BALLYMENA.

One cannot be long in Ballymena without finding that there is some extraordinary influence at work. Just a few minutes after my arrival, I saw a boy carried along the street, as if in a swoon. In Glasgow, or anywhere else, the sight would have drawn after it a tail of gazers; but here it seemed to attract no attention. I asked a group of bystanders what was the matter with the boy. "Oh," said one, "he is convicted." "Are there many such cases of conviction still?" "No, it's got rather slack," was the reply. On making subsequent inquiry, I learned that the boy had been found lying in a field in the helpless state in which I saw him. He had been "convicted" before, and now was affected in body in the same way as upon that previous occasion. And here it may be noticed that there are numbers of cases of repeated relapse into this state of bodily weakness or excitement.

* * * *

Joining myself to a party of women who were discussing the all-engrossing topic, and asking them if any of their friends had been convicted, I was pointed by one of them to a little girl, with the remark—"That little thing there took it." I could not, however, nor could the mother, induce the little lass to tell what it was that she "took," or how it affected her. It might have been shyness before a stranger, but the converts are usually very forward to speak, and the silence in this instance appeared rather to be because she had been simply in a state of unconsciousness, and had nothing to tell.

* * * *

The movement appears to be more extensive in Ballymena than in any other town in the north. I spoke to a number of persons in the streets, and in every case either the individual accosted or some near relative had been brought under the influence. "I have got it myself," said a youth to whom I addressed myself. I did not greatly relish this mode of expression; but on conversing further with the young man, I found that he was resting his trust upon the sure foundation, and not on any fancied special revelation which he had received.

COLERAINE.

Arrived in Coleraine, I drove out some ten miles into the country, and on returning to the car, after visiting a friend, I found the driver whiling away the time by reading Newman Hall's little book, "Come to Jesus." He told me that he had not "got it" himself yet, but a number of his friends had, and that there was a very great change for the better in their lives and conversation. He ingenuously added that he thought he was better himself than he had been, that he could not venture to live as he had formerly done, but he felt that he needed to "get it" too before he would be what he required to be. Notwithstanding his crude notions of the way of salvation, there was something hopeful in the condition of the poor car-driver, and it was gratifying to find him present at every one of the numerous meetings held in Coleraine, morning, noon, and night. Though sharing in the common delusion that he must just wait till he was struck down, it was so far satisfactory to find that he was not waiting in neglect of the means of grace, but was, in a measure, seeking him who is never sought in vain.

* * * *

The road was thronged with country people trooping into Coleraine, Bible in hand, to an open-air service to be conducted by Mr Guinness, the popular Irish evangelist. The place of meeting was the new market, and there were some 6,000 or 7,000 persons present. As the services proceeded, three men and two women were removed from the crowd under the usual symptoms which attend strong conviction, but in only one of these cases did the individual make any outcry. The persons so affected *were taken to the covered sheds at the end of the market*, and, by way of soothing them, their attendants began to sing psalms they considered suitable, until the singing became so loud and was joined in so generally by the nearest portion of the congregation that Mr Guinness found it necessary to call upon them to stop.

* * * *

Approach any of the groups of people on the streets, and in most cases it will be found that they are conversing on religious subjects. It is the great business of life with them, to which their worldly occupations are entirely subordinated. A commercial traveler assured us that the movement had been sensibly affecting business—Christian merchants in the north of Ireland at the present great crisis feeling it to be their duty to embrace the present opportunity of advancing Christ's kingdom, and in the meantime only giving as much attention to their business as was necessary to maintain their means of livelihood.

LONDONDERRY.

Derry has always been very much of a church-going place, and the revival has not produced the same visible change upon the habits of the people that is apparent in Belfast, Ballymena, and Coleraine. Moreover, there has never been the same amount of outward excitement on the part of persons brought to conviction of sin. But a great work of God is going on here, though in a quieter way, and those who make conscience of speaking to their fellow men about their souls, testify that among those who do not attend the meetings for prayer, there are many who are anxious about their souls, and grateful to Christian people who talk to them upon that subject. There are numerous daily prayer meetings.

—The writer of the article from which we give the above paragraphs, alludes somewhat at length to the violent bodily affections with which many cases of conviction are attended. The substance of his statement is—"We have no theory to advance." The cases of physical excitement, though numerous, are very few in comparison with the multitudes of cases of silent conviction; and, further, they rarely occur upon the subjects of them suddenly and by surprise. Usually, conviction has been growing upon the individual till he can restrain himself no longer. The writer adds:

"The phenomenon is here, whether men like it or not, and all that honest men have to do is to inquire whether it is an imposition. The traces of the finger of God are in most cases marked and numerous."

The Massacre of Europeans in Borneo.—The *China Telegraph* contains the following account of the massacre at Banjermassing, on the south coast of Borneo:

"It appears that for some time past great disaffection existed among the natives at the election of the new Sultan, who was not the lineal descendant of the late ruler, but had been adopted by him as a son, and a conspiracy was formed to depose him, unknown to the Dutch Resident, Count Bentheim Feekelaar Rheda. At the head of a conspiracy was a certain Aling, a native of Muning, who aspired to the sovereignty of Banjermassing, calling himself, in his proclamations, by the style and title of Radja Kung. On the breaking out of the conspiracy, a general massacre of the Europeans was to take place. The flag of the conspirators was unfurled on May 1st, and the European workmen employed in the coal-mines of Julia Hermine, belonging to a joint-stock company and situated near Kalangan, were suddenly attacked, overpowered, and *brutally murdered*, with the exception of two or three women, who managed to conceal themselves, with their children. An attack was then made on the establishment at Pangeran, but the assailants had to draw off with some loss, having met with a very warm reception. In other parts of the island the massacre of the Europeans was general and simultaneous. Among the unfortunate victims of the brutal and wholesale murder are *five German merchants*, (Messrs Hammer, Rott, Wiegand, Kind, and Hofmeister,) *with their wives and children*. The total number of Europeans murdered and missing is between 70 and 80. Most providentially, Col. Andreae had arrived a few days previously (April 28th) with a detachment of 150 men of the 9th battalion, to relieve Count Bentheim of the civil government as resident, and to take the military command of the station. This probably preserved Tatus, the chief town of Banjermassing, from a similar horrible fate; but a party of 50 men, sent for the protection of Pangeran, was intercepted by a strong band of rebels, and obliged to return."

Mr. Spurgeon's New Tabernacle.—All the difficulties attendant on the purchase of a piece of freehold land for the erection of this long talked of Tabernacle have at length been overcome, and the site, which is near the Elephant and Castle, presents daily an animated appearance, so busily engaged are the workmen in getting it ready for laying the first stone. The ceremony of commencing the work is fixed for the 16th of August. The work will cost at least £21,000 by the time it is completed. It is in contemplation by Mr. Spurgeon's friends to have a public breakfast on the occasion, which will, if possible, be held at the Surrey Music Hall. The new building is to seat about 5,000 persons, besides having a baptistry, school-rooms, lecture room, etc. Mr Spurgeon has for some time been engaged in various parts of the country, endeavoring to raise contributions toward the funds, and we understand his labors have been successful.

The Author of "Sam Slick" in Parliament.—*The London Illustrated Times* says that on Monday, July 25th, Judge Haliburton made his maiden speech in Parliament. "When he arose the House was hushed to silence in a moment; but his speech was not a success, and it is clear now that Mr Haliburton is a mere writer as he is, is no orator. It was just such speech as any country gentleman might have made. The appearance of Mr Haliburton is that of a sensible old gentleman farmer, utterly unlike what, from reading his works, you would imagine him to be."

Metternich.—Prince Richard de Metternich is the new representative of Austria at *the Court* of the Tuileries. Prince Richard is a son of the distinguished veteran Metternich, by his second wife, and is about thirty-five years old.

Appearance of Sevastopol.—A ship captain who has just arrived at Hull from the Black Sea, sailing between Sevastopol and Balaklava, the country presents a most devastated appearance, diversified only by the mounds raised here and there over some fallen warrior. Balaklava itself he describes as a vast Golgotha, where small heaps of stones are the only marks of distinction separating the resting-place of the officer from that of his subordinate.

Taught to Swim.—The French soldiers are being taught to swim, the Minister of War having issued a warning by the great mortality caused by drowning on the occasion of the passage of the various rivers which had to be forded by the French troops during the war in Italy.

The Queen's Summer Pleasures.—The Queen is still at Osborne, where she takes short sea excursions in her yacht. The Prince Consort went on May 1st in the royal yacht, accompanied by Prince Alfred and Prince Arthur, to Portland.—*Court Journal.*

Jesuits in Edinburgh.—A colony of Jesuits, under the veritable order of Ignatius Loyola, and no doubt animated with a full measure of the proselyting spirit which in past time has characterized them, have set up their residence in Edinburgh. The order is a numerously a wealthy one, and to help the poverty of their co-religionists here, three of the fraternity have arrived, solved in the meantime to make the metropolis their headquarters.

Magnificent Present to the Queen.—We state, on the authority of a private letter from India, that the Maharajah of Cashmere is forwarding a present to her Majesty, a most costly shawl tent, which will contain moreover a bedstead of solid gold. The value of this regal offering is said to exceed £100,000.—*Chronicle.*

The Anxiety of a Soldier's Wife.—The Emperor's dispatch with the news of the victory of Magenta, contained no less than eight hundred words. It was opened at St. Cloud, and deciphered by Mlle. Anna Hinard, in the presence of the Empress and the guests who had been dining with her. When the translator came to the passage relating to the fate of Mahon, "who, as always, was first in the field," he stopped for a moment, owing to a difficulty in making out his cipher;—Madam McMahon, who was listening intently, fancied that this hesitation was the prelude to a terrible revelation, fainted away.

Cavour and Napoleon.—A correspondent of the *Manchester Guardian* gives the following rather doubtful report:

"The public is very generally aware of what passed in Milan on Louis Napoleon's entrance. The Italian population is not taken in; it knows that the Italians are frenzied with rage; it knows that in Milan the Emperor was hooted and hissed; that flags and emblems of the French alliance were torn down and trampled upon along his passage; and that as for Turin it was only by the utmost efforts on the part of the Government and the military that excessive manifestations were spared to the ex liberator of Italy. These things are generally known; but what is less so, is the following, for which I am enabled to vouch: When, after the peace, M de Cavour found himself for the first time face to face with the Emperor and the King, he found it impossible to remain within the bounds of etiquette. His indignation burst violently forth; so completely lost temper in turn, and threatened! The words of brutal and Christianity throughout the country, rest' escaped his lips; at which the betrayed Piedmontese minister turned round, saying: 'Are you mad? Try it! But you would not dare; for you would then have no choice left you but to go back to Paris through the Tyrol!'"

A Legacy for Mr. Spurgeon.—A few years since the rector of a fashionable parish was requested to pray to a lady of the name of W——, who lived in elegant apartments near George street, Hanover square. A few days afterwards Mrs W—— was called on the rector to inform him that the lady was dead, and had made a codicil in her will in favor of Rev. Mr. Spurgeon to a considerable amount. On pointing his canonical friend one of her executors, Upon the several parties proceeding to Mr. Spurgeon to acquaint him with the agreeable fact, the latter declared there must be a mistake, as he never had the acquaintance of a lady of the name of W——; nevertheless, he promised to inquire further into the matter. He did so, and found, to his utter astonishment, the whole to be true, with £2,000 more in the will than was at first mentioned. Mr Spurgeon, it is said, afterwards went to the residence of the testatrix, and actually saw the lady in her coffin; he then proceeded her as

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Total amount of Marine Premiums	4,890,793 05	
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Premiums marked off from 1st January, 1858, to 31st December, 1858	3,494,614 29	
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Editors' Book Table.

THE NEW ENGLANDER for August lies upon our table, and a mere glance at its contents shows a good variety of topics. It is as follows:

Art. I. Discourse Commemorative of Professor Denison Olmsted, LL.D. Rev. T. D. Woolsey, D.D., Yale College.
" II. The Limits of Religious Thought. Rev. Prof Geo. P Fisher, Yale College.
" III. Mr Daniel Lord and the American Tract Society. Henry C. Kingsley, Esq., New Haven, Ct.
" IV. The Forces of the Pulpit, and their Relation to its Power Prof. Franklin W. Fisk, Chicago, Ill.
" V. Thorndale; or, The Conflict of Opinions. Rev. Prof. Noah Porter, D D, Yale College.
" VI. The Oberlin-Wellington Rescue. Henry C Kingsley, Esq, New Haven, Ct.
" VII. Italy and the War.
" VIII. Hon. Aaron N. Skinner. Public Spirit in the Private Citizen. Geo. B. Bacon, New Haven, Ct.
" IX. Dr Tyler and his Theology. Rev. Prof E. W. Lawrence, D D, East Windsor, Ct.
" X. *The Atlantic Monthly* and the Professor at the Breakfast-Table.
" XI. Notices of Books.

The first article we have already noticed in the pamphlet edition. We are glad to see that Prof. Fisher, while commending many things in Mansel's book, and admitting the general force of his argument, insists that he "goes too far in his concessions." We have before shown in these columns, that Mansel imposes too great restraint upon reason in matters of religion, and falls into serious self-contradictions. Yet his work is one of the ablest productions of the time, and his argument deals some weighty blows against Pantheism. This review is wise, candid, and discriminating.

We have already spoken of the keen legal refutation of the sophisms so oracularly uttered by Mr. Daniel Lord at the operatic exhibition of the Tract Society. A few of the concluding paragraphs of this article ought to be read aloud at the next annual meeting of that institution:

"Mr. Lord argues that to print tracts on the subject of the moral evils of slavery would be a breach of trust, because they cannot be circulated at the South, assuming this as a fact, because the system of slavery exists, to some extent, at the South. We might, with the same propriety, argue that tracts on dancing, the use of wine and tobacco, cannot be printed without a breach of trust, because they cannot be circulated among the Executive Committee, assuming this to be a fact because we know that these practices are, to some extent, indulged in by the members of the Executive Committee. Mr. Lord argues that polygamy cannot be condemned by the Society in its publications, because he assumes that such tracts could not be circulated among the Mormons; and why not for a similar reason suppress tracts on Universal Salvation, on the Divinity of Christ, the Atonement, etc.? It is a short argument. Those who do not believe the doctrine of the tracts will not receive them, and those who do believe the doctrine do not need them. Indeed, we are ready to ask of what use to publish tracts on any subject or of what use any effort to correct the moral evils and vices of sin! The argument must go to this extent; it must put a stop to the American Tract Society, and every other Society which seeks to convince men of error and of wickedness; it must close the Bible, call home our missionaries, shut up our pulpits, and leave the world to its own course. Not so thought the men who planned the American Tract Society. Said Justin Edwards, at the first anniversary meeting of the Society, 'Those truths which God has revealed, in the aspect and connection in which he has revealed them, it is *our* duty to extend, not merely because we have associated for this purpose, but because God has commanded us to extend them to *every creature*.'

"This idea of deciding whether a tract can be circulated before it is printed is a novel one, or rather the idea that any judicious religious tract cannot be circulated, is preposterous. In our number for August, 1858, we said, 'If you have any doubt on this point, consult the Annual Reports of the Society, consult any faithful tract distributor in one of our large cities, and you will learn of not one or two, but of a large number of the openly vicious who have refused repeatedly to receive tracts condemning their darling sins, but who at length have been persuaded to accept, to read, to repent, and to believe.' We had not examined the Annual Reports of the Society for this purpose, we appealed to what *you* knew, who knows anything of the practical operation of tract distribution, and the use of this argument betrays a lamentable ignorance on the subject.

"We have in our hands the twenty-fifth Annual Report of the Society, and we will make some extracts from this as a sample of what may be found in all. On page ninety-one is mentioned the case of a wife, who became much enraged against a colporter and declared that he should not enter the house again. Her husband expostulated with her, but she replied, 'He shall not come into the house again;' but the Spirit of the Lord overruled her heart, and when the colporter returned, they gave him a hearty welcome. On page ninety-eight, a colporter among the French, in one of the most forbidding portions of Louisiana, states that a Catholic priest denounced him and his books, and ordered the people not to read or touch them. Many came and received books. One woman who would not disobey the priest by touching the books, spread her apron over her hands and thus opened and read the books. The priest, thus baffled, stated that the books published in New York were of an *incendiary* character. This plan succeeded better. The colporter left the place, and some of his friends thought it would not be safe for him to return, but he has been there twice since, and no harm was done him. One woman refused to receive a tract from him, and he tossed one into a tub near her. When he returned, the woman was glad to see him, and wanted more books. On page one hundred, a colporter in Tennessee says, there were seven deggeries in the place, but before we left we procured a number of signatures to the temperance pledge. An old gentleman, who was furious in his opposition at our first visit, was now the first to welcome us. But we cannot go through the narratives of a similar character even in this one Report. Would it not be well for the Society to make similar selections from their own Reports, for circulation among their own members? We hope not to be charged with impertinence or usurpation for making the suggestion. But it is too serious a matter for trifling. We are shocked that Christian men should argue that it is useless and wrong to proclaim the truth, because men will not listen to it. We have felt ashamed that it seemed necessary to quote, from the Reports of the Society, facts to disprove such errors, when we remember who it was that said, 'Go and speak unto them and tell them, thus saith the Lord, whether they will hear, or whether they will forbear.'

"Must we argue longer to show that *circulation* does not mean *universal* circulation? If Unitarians will not receive tracts on the Divinity of Christ, there are still many others who will gladly receive them; if Universalists will not tolerate tracts on eternal punishment, there are others to whom they may be given; if Mormons will not bear the precepts of the Gospel in their relation to polygamy, the Society may still be justified in printing and circulating their tract on the seventh commandment; if even members of the Executive Committee should turn their backs on the tracts upon fashionable amusements, wine-drinking, and the use of tobacco, there are many ignorant and unenlightened persons to whom such tracts may be a blessing; and if the Southern slaveholders curse when tracts against slavery and the slave-trade are proposed, there are gray-haired members of the Tract Society itself, even ministers of the Gospel, who need to be taught 'the first principles of the oracles of God' on this subject, for when the members of the Society assembled in May last, one such came also among them to defend the slave-trade.

"If anything could arouse the officers of the Society to appreciate the moral insensibility, which their withholding the truth has been a means of inducing, and to the discharge of their duty in the premises, it would seem as if the open advocacy of the slave-trade, not in the distant South, but in their own presence, even by a minister of the Gospel, on the floor of the Society, would do so. And if the professors of such a religion pertinaciously refuse to receive the exhortations and admonitions of their Christian brethren, it will not be long before the opinion will prevail, that any such professions of Christianity are in vain, and that objections from such a source are not worthy to be regarded."

In Prof. Fisk's Inaugural Discourse on the Forces of the Pulpit, we welcome an able and timely discussion of the relations of the Divine Word to the power of the living preacher. It may be read with profit not only by students preparing for the ministry, but by all preachers. We are glad to find that instead of referring students to external incidental agencies and methods supposed to be popular and effective, and even "stunning," he points them over to the living Word *applied* in all its fullness and authority to *all* the conditions and circumstances of men. This is preaching the Gospel. We dissent in part, however, from the writer's plea for extempore preaching, on an open platform, instead of written discourses from a proper pulpit. The open platform is best for addresses to the sensibilities and the emotions, or appeals for some immediate object; and in this class of addresses the extempore style is better than written. But the tendency of always preaching extempore and upon an open platform, would be to make preaching consist of mere emotional harangues. The expository, the didactic, the logic of doctrine, which should form a large part of faithful pulpit instruction, would almost entirely fail under these conditions. This requires not only the most exact thought but the most exact language, and hardly admits of an impassioned manner. Yet this is often the most useful and effective preaching. It is impossible to lay down any universal rule in such matters. Every preacher must be a law to himself. In general, however, we regard *memorizing* as the most unimpressive because the most artificial method; extemporizing as the most hazardous and unequal though sometimes the most effective, especially with unintelligent persons; written discourse as less tame and constrained than that which is recited *memoriter*, though commonly less vivacious than extempore; and the best kind of preaching, that in which the sermon is thoroughly prepared, and delivered from full notes—which guaranty the speaker against failure and against a feeble or incautious statement of important points—but in which also the mind allows its spontaneity under the excitement of preaching to vent itself in unwritten illustrations and appeals. The pulpit needs, first and last, more *thinking*; and if the preacher have full, strong, vivacious, earnest, living thoughts, he may read as closely as did Chalmers, Edwards, and Dr. Taylor, yet never be accounted dull.

In Art. V., "Thorndale," that most remarkable product of the modern phase of theological skepticism, is reviewed with the candor and ability which its extraordinary merits demand. The article is a fine vindication of the rational philosophy of Christianity.

Art. VI. *outlines* rather than determines the serious and pregnant questions started by the Oberlin-Wellington Rescue. The writer makes a valid distinction between refusing to obey a wicked law, and violently resisting its execution. It seems to us, however, that his lawyer-like deference to a merely technical obedience, does not make sufficient allowance for the moral right and duty of resistance, which, at *some* point, must be admitted. The fugitive negro, for example, or a man claimed as a slave, being outlawed for no crime, the government making war upon his person, his liberty, his dearest treasures, has the same *right* to defend himself to the last extremity against his pursuers, which the Italian refugee has to defend himself against a posse of Austrians. If he shall choose to take whatever measures are necessary, in the last resort, to overcome and escape from his captors, is there any sound principle of law or morals that would condemn him? We have always held that fugitives themselves have it in their power to annihilate the Fugitive-Slave Law, by making it known that they will resist the attempt to enslave them, up to the full measure of Patrick Henry's heroism. If it is known that they *will* do this, the office of slave-catcher will be at a discount.

But this right, which every man knows to exist, is a very different thing from the right claimed by some to interfere by violence for the rescue of fugitives. The fugitive's right is that of naked self-defense, upon which he is thrown back by the fact that the community are to him no better than a band of pirates seeking his liberty and life. But a *rescue* by violence cannot be vindicated upon this ground. That there *are* circumstances in which what every humane instinct prompts us to do, can be vindicated by law and morals, we cannot doubt. The principles that determine such cases lie deeper than any which are brought to view in this discussion. The supposition with regard to Capt. Corrie is not parallel, because the *moral* reason for resistance which every honest mind instinctively perceives in the Oberlin case, could not be imagined to apply to the rescue of a slave-trader.—But the subject is too broad to be disposed of in a mere book-notice. We are grateful to *The New Englander* for opening the discussion of fundamental principles which need to be more accurately defined. The article on Italy is comprehensive, just, and true. This is followed by a fitting tribute to the late Hon. Aaron N. Skinner. We welcome in *The New Englander* an article on Dr. Tyler and his Theology, though written by a partial hand. Its style, however, is quite too stiff and redundant for a biographical sketch.

The "Autocrat" receives a wholesome rebuke for his theological conceit. The Book-Notices, which occupy 58 pages, are a valuable feature of *The New Englander*.

WEBSTER'S DICTIONARY UNABRIDGED. New York: Mason Brothers.

In a recent editorial under the caption "How to use the Dictionary," we laid down certain general principles of lexicography, and promised a more minute criticism of Webster's Dictionary. We shall not claim that this is the exclusive standard of English lexicography; and we have already remarked, that for certain purposes of the student, the dictionaries of Richardson, Nares, Halliwell, and others have each a special value. But Richardson's, for example, while unrivaled in its historical development of words, would not answer for the general purposes of definition and consultation. For those purposes Webster's Dictionary is widely acknowledged to be equal to any in the whole field of English lexicography. Indeed, strange as it may appear, its only real competitor is to be found not in the dictionaries of English scholars, but in the work of his distinguished American contemporary, Dr. Worcester.

We cannot better define the merits of this new edition than by giving its title-page in full:

"*An American Dictionary of the English Language*; containing the whole vocabulary of the first edition in two volumes quarto; the entire corrections and improvements of the second edition in two volumes royal octavo; to which is prefixed an Introductory Dissertation on the origin, history, and connection of the languages of Western Asia and Europe, with an explanation of the principles on which languages are formed. By NOAH WEBSTER, LL D, Member of the American Philosophical Society in Philadelphia, etc, etc., etc., etc General subjects of this work, I.—Etymologies of English words deduced from an examination and comparison of words of corresponding elements in twenty languages of Asia and Europe. II.—The true orthography of words, as corrected by their etymologies. III.—Pronunciation exhibited and made obvious by the division of words into syllables, by accentuation, by marking the sounds of the accented vowels, when necessary, or by general rules IV.—Accurate and discriminating definitions, illustrated, when doubtful or obscure, by examples of their use, selected from respectable authors, or by familiar phrases of undisputed authority. Revised and enlarged by CHAUNCEY A. GOODRICH, Professor in Yale College. With pronouncing vocabularies of Scripture, classical, and geographical names. To which are now added Pictorial Illustrations, Table of Synonyms, Peculiar use of words and terms in the Bible, Appendix of new words, Pronouncing Table of names of distinguished persons, Abbreviations, Latin, French, Italian, and Spanish phrases, etc. Springfield, Mass. Published by G. & C. Merriam. 1859. pp. 1760."

The general worth of this Dictionary is now too well established to require even a statement of its characteristics. It has survived much violent and ill-tempered criticism, and has widely established itself as an authority both in the United States and in England. Indeed, in 1847, Dr. Ogilvie, editor of the British "Imperial Dictionary," said in the preface to that work, "Webster's Dictionary, which forms the basis of the present work, is acknowledged both in this country [Great Britain] and America, to be superior to every other Dictionary hitherto published."

The new edition gives in an appendix many thousand words not contained in former editions—a large proportion of these being new terms in science, quite important for those who would understand the sayings and doings of the savans at Springfield. Indeed we apprehend that the Messrs. Merriam will be compelled shortly to issue a supplementary vocabulary of terms in use by the American Scientific Association.

Prefixed to the vocabulary are several pages of Pictorial Illustrations, which, in the manner of an Encyclopedia, illustrate terms in Architecture, Natural History, etc. The Table of popular quotations from ancient and modern languages, and the various pronouncing vocabularies, increase the value of the Dictionary to readers of every description; those of foreign phrases and the names of distinguished persons being entirely new. But the most valuable addition to the work is in the Table of Synonyms, which is the most complete, thorough, accurate, and reliable in the language. The nice discrimination, extensive reading, and careful study of Prof. Goodrich, are especially manifest in this department of the work. A daily exercise in the study of this table would be of service to any writer or speaker who aims at clearness and nicety in the use of words. Indeed there are few things within the range of lexicography which are not included in this edition. To those who have no Dictionary, we say, buy this; to those who have already Worcester, Richardson, or any other vocabulary, we would say, buy this also, for the sake of general comparison, and for its peculiar merits.

THE NEW AND THE OLD. By J. W. Palmer, M.D. New York: Rudd & Carleton.

A series of sketches from life in California and the East Indies, written with a graphic pen, and possessing that interest which pertains to the startling and the horrible, even when the veracity of the story-teller is suspected at every turn. The dashing, care-naught style of the writer, and the salacious tendency of his pen, do not promise much solace to those readers of *The Atlantic Monthly* whose best tastes and feelings have been outraged by the Professor. Dr. Palmer is henceforth to be the New York editor of that journal.

The same house publish the *Romance of a Poor Young Man*, from the French of Octave Feuillet; a story whose quiet fascination is unimpaired by a single breach of taste or morality; and which commends the most manly and noble virtues.

Commercial and Financial.

Horace H. Day and India Rubber.

THE United States Circuit Court at Baltimore has lately decided that vulcanized India rubber goods, such as suspenders, webs, tapes, etc., are the monopoly of Mr. Day of this city. Importers and dealers must therefore obtain license-stamps of the owner of the monopoly, to enable them safely to put their goods in the market. It seems to us that besides the title on which the Court based its decision, which dates back to 1846, and carries the right to Mr. Day to date his claim for damages back to that date, there is another and later title, being the contract of 1858, which covers the whole question; and about this we do not see how there can be any difference of opinion. It is in the following words:

> In consideration of the sum of one dollar and other valuable considerations received and to be received by me from Horace H. Day, as hereinafter stated, I hereby sell, license, and convey, and do hereby agree to confirm the same within three months from the 15th day of June next, by such further full and proper deed of conveyance as he may deem necessary, the full, absolute, and exclusive license, right, and privilege to make, use, and vend my invention of vulcanized rubber, as described and patented in the reissued patent granted to me on the 25th day of December, A.D. 1849, for the present, and all extended or renewed terms of said patent, to manufacture and sell in the said United States, of all braided, woven, cemented, or sewed fabrics, or such as are or can be covered or protected on one or both sides with substances other than rubber, and in all smooth, elastic, shirred goods; and also to make and sell India rubber threads of vulcanized rubber, and all threads or sheets of rubber which are or can be made or finished by union with or to be covered by fibrous substances. And I hereby authorize and empower the said Day to use my name to prosecute and defend the rights and privileges hereby granted, provided the same be done without expense to me; and the instrument confirming this conveyance shall contain a proper and sufficient power of attorney for such purpose. And the terms and conditions upon which this license shall be held and enjoyed, as to bounds, not exceeding in the whole the sum of thirty thousand dollars, and the tariffs, not exceeding five cents a pound on the products, shall be fixed and determined by Nathaniel Harris Ward and Thomas A. Gaboon, whose award in the premises shall be final, and shall be made within three months from the 15th day of June next.
>
> And to the faithful performance of all the covenants and agreements aforesaid, I hereby bind myself and my legal representatives.
>
> In testimony whereof, I have hereunto set my hand and seal this 24th day of May, A.D. 1858.
>
> CHARLES GOODYEAR (L S)
>
> Signed, sealed, and delivered } In presence of } GILBERT SWEET, FRED'K C. WAGNER.

U. S. PATENT OFFICE.

Received June 17, 1858, and recorded in Liber W 4, page thirteen, of Transfers of Patents.

In testimony whereof, I have caused the seal of the Patent (SEAL.) Office to be hereunto affixed. J. HOLT, Comm'r of Patents.

The Court remarked, concerning this document, in the decision recently rendered at Baltimore:

> I am therefore disposed to think, from this review of these instruments, and of the deed of May 24, 1858, that *that deed would have conveyed an interest to Day in the articles, the infringement of which has been complained of.* BUT IT IS NOT NECESSARY TO DO SO IN THIS CASE. I place the title of Day on the contract of 1846; and from the best attention I have been able to give to it, I have heard nothing in the argument, and I have seen nothing in the documentary or parol evidence, to convince me that the terms "altered or corrupted" in the contract of October 29, 1846, should be limited and restricted to the goods made under the patent of March 9, 1844.
>
> I, THEREFORE, WILL SIGN A DECREE AGAINST THE DEFENDANTS, RESTRAINING THEM, AS PRAYED FOR IN THE BILL.

European News.

The advices from abroad are more favorable, inasmuch as a general disarmament is spoken of. Louis Napoleon promises to contract his army and navy so as to be less offensive to his neighbors, and this declaration has inspired a semi confidence, which has ameliorated the tone of the markets of Europe considerably. The declarations of a despot who won his way to power by deceit and murder, are naturally distrusted; but circumstances favor the conclusion that he is sincere in this respect, as the attitude of Prussia and England was not at all favorable for his views. He needs peace now to concentrate and confirm his power; and his country needs peace to stop the exhaustion of its resources which had commenced.

The belief in peace, except in Italy, is therefore becoming general, and with it trade and commerce will revive. The Bank of England continues, however, to lose gold. All the specie arriving in England is taken up for the Continent; and a new Anglo Indian loan of five millions sterling is announced, which will carry off specie to the East.

The rates of discount, however, are so low in the London market, and so much higher here, that our Anglo-American banking-houses of New York will prefer holding a larger part of their funds available for temporary investments in this market rather than in that. The low London rates are, however, not expected to continue long, and the London market in the fall will probably assume a different aspect. For this expectation, therefore, the usual precaution is being taken of keeping liberal balances on the other side.

The European harvest weather has been highly favorable for abundant crops. Wheat, however, has been rising in price a little, of late, in the Liverpool market, to which advance our market has corresponded, and so exports hence of our superabundant grain are at present impossible. The effect of the peace on the manufacturing districts of England is described as follows in Messrs. Maguire, Hyde & Co's Circular, dated Manchester, July 29th:

> "The course of trade in these manufactural districts during the past month appears to have been almost as much affected by the progress and aspects of the war in Italy as by the more normal influences of supply and demand. The announcement of peace gave an impulse to business, and the activity of demand caused an immediate rise in prices. From the 5th to 15th inst. a very extensive series of operations were entered into, and the predictive appliances of the entire district were deeply engaged.
>
> "Not only were the India, China, and Transatlantic buyers active, but also those for the Continent of Europe who had kept aloof, or operated only in the most cautious and limited manner, during the last three or four months. Since the 17th instant the market has been quieter. The Indian news has been scarcely so encouraging, and the high and in some cases extravagant advances demanded by certain spinners and manufacturers, have somewhat cooled the impetuosity displayed by buyers for home consumption and export during the precedent fortnight. This lull has not yet had any effect upon prices, except in so far as checking those extreme and impracticable quotations already adverted to. The condition of our spinners and manufacturers is such—having no stocks, and being so well provided with orders in advance—that there is little probability at present of any retrogression in prices; it may therefore be reasonably expected, from the present abundance of money, and the greatly increasing consumption of the products of industry throughout the world, that we shall have a vastly increased demand for the textile manufactures of Lancashire and Yorkshire, even with higher prices than rule here at present."

Erie Railroad.

This road of large extent, large earnings, large cost, and large mismanagement, is now in the hands of a receiver. The great evil is that it has cost too much money;—not for its mere construction, but too much money for raising the means for paying it and for managing it.

The mortgage bonds now outstanding amount to $17,356,000, the sinking fund and convertible bonds to $10,300,000, and the floating debt is an unknown quantity of some magnitude. The experience of the last few years seems to be, that the Erie Road cannot be kept in good repair and running order and yet be made to pay any interest to its lower class of creditors. The stockholders and floating debt representatives can hardly have any interest or expectation from the road except for market speculative purposes. The Erie Canal and the New York Central compete with the Erie Road for the business of the Northwest, and the Pennsylvania Central and Baltimore & Ohio Railroad competes with it for the carrying trade of the West and Southwest. It would seem, therefore, that the only way to make the Erie Road pay, is to reduce the capital represented to $17,000,000, instead of $38,000,000. Unless this is done, the road cannot be made to pay any but its managers and officers; and to effect this a sale under foreclosure is necessary. This now will be done probably.

Money Market.

The market is well supplied with money, as the demand is light at present. On call moderate rates prevail, yet 7 per cent, seems the general rate, especially when loans are likely to be not suddenly called in. Strictly call loans—that is, liable to be called in at any hour of any day, even at 3 o'clock—may be had at 5@6 per cent by very responsible parties.

No change is anticipated before the first week in September.

The Bank Statement for last week shows increasing strength. The loans have decreased $1,119,066; the net deposits $1,034,223; while the specie has increased $653,995. The specie average was $20,737,872; the demand liabilities, $22,737,872. The specie therefore bore the proportion of 22 per cent. of the liabilities. The deposits are still, however, in course of rapid diminution. On Friday an arrival of $1,893,000 from California took place, of which only a small portion was counted in, as it arrived in the last day of the week for the average. On Saturday a million of dollars in specie was shipped, which also was not counted. The diminution of loans accounts in part for the diminution in discounts, as the increase in specie would otherwise increase the deposits.

The importations continue large, and must occasion a heavy loss to the importers. The following is a comparative statement of the imports of foreign dry goods and general merchandise at the port of New York for the week ending Aug. 13th, and since Jan. 1st:

	1857.	1858.	1859.
For the week.			
Dry goods	$2,318,981	$2,663,916	$3,139,138
General merchandise	2,426,126	2,192,224	2,449,770
Total for week	$5,745,107	$4,846,140	$5,589 908
Previously reported	151,628,581	82,526,926	158,614,865
Since Jan. 1st	$157,373,688	$87,383,068	$164,204,773

When will the importations show symptoms of reduction? The continual accumulation of goods is ominous. The exports, except of specie, are very limited.

The following is a copy of the Bank aggregate returns for the two weeks ending August 6th and 13th:

	Loans.	Specie.	Circulation.	Net Deposits.
Aug. 13th	$117,808,693	$20,737,872	$8,419,666	$71,420,612
Aug. 6th	118,928,059	20,077,877	8,623,050	72,524,855
Decrease	1,129,916		203,444	1,034,223
Increase		659,995		

Compared with last year, there is a striking falling off under every head:

	Aug 13, 1859.	Aug 15, 1858.	May 14, 1859.
Loans	$117,808,693	$128,874,459	$129,680,408
Specie	20,737,872	28,813,998	20,177,715
Circulation and deposits	79,910,218	96,643,647	97,187,572

The contraction of banks since the middle of August is thus shewn to be very considerable; and quite in contrast also with the action of the banks in August last.

The movement is conservative, and will have a beneficial influence in the fall months.

RATES OF DISCOUNTS AND INTEREST.

Loans on call, on stock securities	6	₱ cent.
" on other good securities	7	
Prime indorsed bills, 60 days and below	6½@	7 ₱ cent.
" 60 to 90 drys	7 "	8 "
" 4 to 6 months	8 "	9 "
First-class single signatures	9 "	10 "
Other good bills		12 "
Names less known	12 "	15 "

The discount brokers complain much of having so little to do. Out of bank hardly any paper is being sold. The banks limit their discounts to dates maturing on this side of December. Rates are very firm. The heavy importations alone create very uneasy feeling. Were it not for these, the news from Europe would create a very easy feeling here. The condition of the importers is felt to be one that must be attended with heavy losses, so that capitalists are careless about investing in long-dated paper.

FOREIGN EXCHANGE.

Bills on London for commercial signatures			109¼@109¾
" " bankers'	"	60 days	110⅛@110¼
" " "	"	sight	110¾@111
Bills on Paris at sixty days			5.13¾@
" " at short sight			5.11¼@5.10
" Antwerp			5.12½@5.07½
" Bremen			79¾@80¼
" Hamburg			37@37½
" Amsterdam			41⅜@42¼
" Frankfort			42¾@43⅛
" Prussian thalers			74⅛@75¼

The following are the quotations of the leading houses:

STERLING BILLS.

	60-day bills.	Sight bills.
Duncan, Sherman & Co., on Union Bank of London; George Peabody do	110⅛	110¾
Brown Brothers & Co., on Brown, Shipley & Co., Liverpool	110¼	111
A. Belmont & Co., on N. M. Rothschilds & Co., London	110¼	110½
W. C. Pickersgill, on Fields, Brothers & Co., Liverpool; and John Pickersgill & Sons, London	110¼	110¾
Denniston, Wood & Co., on A. & J. Denniston & Co., Liverpool	110¼	111
Matthew Morgan & Sons, on London Joint Stock Bank, London	110 3-16	110 11-16
James G. King's Sons, on Baring Bros., London	110¼	111
Ward, Campbell & Co., on Baring Bros., London	110¼	111
Geodhue & Co., on Baring Bros., London	110¼	111
Schuchardt & Gebhardt, on Geo. Peabody, London	110¼	110½
G. Vom Baur & Co., on Horstman & Co., London	110¼	110 1-16
W. Hoge & Co., on Overend, Gurney & Co., London	110¼	110¾
Bank of Commerce, on Glyn Mills & Co.	110¼	
J. & J. Stuart, on John Stuart & Co., Manchester and Liverpool	110¼	110½
John Monroe & Co., on the Bank of Manchester	110¼	110¾
R. C. Ferguson & F. R. Grain, agents for the Bank of British North America	110¼	111
Bell & Rae, agents for the Bank of Montreal, on Union Bank of London	110¼	110¾

FRANCS.

Duncan, Sherman & Co., draw on Hottinguer & Co., Paris, and W. Zollweger & Co., do	5.13¾	5.11¾
A. Belmont & Co., on Rothschild & Co., Paris	5.13¾	5.11¾
James G. King's Sons, on Hottinguer & Co., Paris	5.10	5.07½
John Monroe & Co., on the same	5.13¾	5.11¾
M. Morgan & Sons, on A. D. Marcuard & Co., Paris	5.11¼	5.08¾
G. Vom Baur & Co., on Leiden, Prussel & Co., Paris	5.12¾	5.11¾
Schuchardt & Gebhard, on Paris	5.13¾	5.11¾

Belmont is the heaviest seller, especially of francs, for which he controls the market and market rates.

Stocks.

The market continues very dull, and prices heavy, without any great decline. Pacific Mail Steam-ship stock is the only one that has advanced, and this has been very buoyant. The low receipts of railroads, and still lower earnings, for expenses do not decrease with the decreasing receipts, exercise a very powerful adverse influence on the prices of all stocks. The following statement of the July earnings of several leading roads, for the last four years, is very ominous.

The following are the Railroad earnings for July:

	Cost	1856	1857.	1858.	1859.
Michigan Cen.	$14,351,800	$226,761	$211,636	$143,872	$168,304
Michigan So'n.	19,810,000	176,066	170,633	149,519	103,027
Galena & Chic.	10,000,000	225,502	220,917	157,285	67,466
New York Cen.	39,000,000	613,912	665,340	474,353	511,559
Chic. & Burl'ton	8,400,000	146 047	153,246	107,884	98,321
Balt. & Ohio	30,000 000	417,912	441,807	338,604	419,934
Erie	40,000,000	472,105	474,693	393,373	371,104
Total 7 roads	161,251,800	2,278,357	2,240,372	1,780,840	1,592,111

The New York Central Railroad has only divided 3 per cent. this half year. The half-yearly dividend hitherto for many years has been 4 per cent. This step backward has been forced on the Directors, who have been always reluctant to confess a downward movement in their earnings.

Dry Goods.

Comparative statement of the Imports of Foreign Dry Goods at the port of New York, for the week and since January 1st:

	1857	1858.	1859.
For the Week—			
Entered at the port	$2,318,981	$2,663,916	$3,139,138
Thrown on market	2,547,915	2,901,711	3,319,219
Since January 1st—			
Entered at the port	$70,035,574	$36,414,090	$76 762,550
Thrown on market	67,039.347	42,165,991	78,512,957

Trade is more active. Buyers are increasing. The consumptive power of the country is expected to be large, as the low price of food and fuel must place within the means of the masses a large proportion of their earnings for purchases of clothing—that is, of dry goods. All desirable goods are well sustained in price. There is no disposition to give way on the part of sellers at present. Purchases, however, are comparatively small. French goods are the least active. Silks are not at all brisk of sale, but prices are very firm. Woolens of fancy style and staple qualities are in demand—mostly cassimeres. The supply is very large of all kinds, and there is a talk of reshipments to Europe, where, since the peace, goods are rising in value Merinos are in request, as well as shawls. In domestic goods there is considerable activity with one or two leading houses who have large assortments, but generally the activity is not great. All buyers, whether from the neighborhood, the West, South, or Southwest, are limiting their purchases. Cotton staple goods are all in good demand at full prices Prints are in good assortment as well as supply, but the demand is not yet great. There are some old styles offering at reduced prices. Woolen goods are in request for the country trade, especially fancy cassimeres. Domestic delaines are very active, and command fair prices. The export demand for our domestic cottons is active, and exceeds that of last year at the corresponding period.

NEW YORK CATTLE MARKET.

Reported every Wednesday, expressly for THE INDEPENDENT, *by an experienced Reporter, embracing Beeves, Cows, Sheep and Lambs, Veals, and Swines, at all the City Market places.*

WEDNESDAY, August 17, 1859.

TOTAL RECEIPTS OF ALL KINDS.

	Beeves.	Cows.	Veals.	Sheep and Lambs.	Swine.
At Allerton's	3,612	28	345	849	....
At Brownings	66	34	131	5,910	....
At O'Brien's	41	82	67	2,513	....
At Chamberlain's	49	52	147	5,791	....
Total	3,768	196	710	16,463	4 431
Total previous week	3,522	218	249	12,610	5,010
Increase on last week	246	....	461	3,853	....
Decrease	....	22	....	....	579
Average per week, 1857	3,129	247	658	8,139	5,557
" " 1856	4,597	247	328	8,898	6,559
" " 1855	3,346	252	928	12,322	6,117
" " 1854	3,257	292	1,315	10,682	4,352

Number on sale to-day at Allerton's of Beef Cattle....3,612 head.
Number last Wednesday ..... 3,280 "
Sold to butchers at Bergen, New Jersey ..... 230 "

PRICES OF BEEF AT 44th ST.

	Last week.	To-day.
Best quality	10 @10¾	10 @10¾
Medium quality	9 @ 9¾	9 @ 9¾
Inferior quality	6¾@ 8¾	6¾@ 8¾
General selling prices	7 @10½	7 @10¾
Average of all sales about	9 @ 9¾	9 @

BEEVES FROM DIFFERENT STATES.

A. M. Allerton & Co., proprietors of the Washington Drove-Yards, Forty-fourth street, report the cattle in market from the following states:

New York	635
Indiana	191
Kentucky	316
Ohio	761
Illinois	1,134
Pennsylvania	42
Canada	39
Michigan	119
Missouri	371
Pike's Peak	4

STOCK BY RAILROADS.

Conveyance.	Milch Beeves.	Cows.	Veals.	Sheep and Lambs.	Swine.
Harlem Railroad	67	28	345	899	....
Hudson River R.R.	1,740	....	....	....	....
Erie Railroad	899	....	....	....	....
Boats	640	....	....	....	....
Camden & Amboy R.R	306	....	....	....	....
For the day					3,612
For the week					3,612

REMARKS ON BEEF CATTLE.

The business this day and also for the week has progressed very slowly. The arrivals have been ample, yet the stock does not offer a good assortment Prime grades continue scarce and wanted, and, in consequence, prices of such are no lower. On the medium and inferior qualities there is a decline. Some few sold at 6c, and a considerable number at 6¾@7¾c.; good fair quality brought 8@9¼c., and the best on sale 10@10¾c. The average price of all sales was less than 9c. ₱ lb. But few were on sale at the close of the day.

MILCH COWS.

Very little has been done. Some few good quality found buyers at $45@$60. Common grades are very dull at $20@$40.

VEALS.

There has been a better supply, including an arrival of one lot of 360 Grass Calves, 14 weeks old; they were offered at Browning's, at 2?6 were purchased on speculation by Philip O'Neil, at about 9? each, to be forwarded to South Jersey, and distributed among farmers there. They fed very well on hay here, and were in good condition. The sales to butchers have been at 4½@5½c., and a few at 7 cents for extra.

SHEEP AND LAMBS.

The receipts have been large, and prices are unchanged. Many very fine lots have arrived. We quote at $1 50@6$, and for extra quality a little higher figures have been paid. Sales by McGraw & O'Brian of 3,070 head for $9,667 52; by R. H. Hume, 1,281 head for $4,088 81; by J. C. Larkin, 1,626 head for $5,576 61; by James McCarthy, 1,553 head at $2 75@$4 50 each.

SWINE

Have heavily declined and are plenty. The highest price for best is 8¾c. Sales at 4¾@5¾c. The receipts have been 4,431 head, mostly from Hudson Drove-Yards, and 2,537 to Western Yards. The heavy decline in salt meats, and the plenty and cheapness of fresh beef and pork, have operated in causing the rapid and large reduction in prices.

REVIEW OF THE MARKET—August 17th.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this Journal, and may be relied on as correct.

ASHES.—Pots have been in fair demand. On Monday prices improved, but subsequently fell to $5 25. Pearls have declined to $5 50.

COFFEE.—The week has been one of activity for Rio, at the decline noticed last week. The sales have been 25,094 bags, as follows: To the trade: 2,800 ₱ Matchless, and 5,000 ₱ Belgique, at 10¾c.; 2,265 ₱ Gazelle, at 10⅞@10 81; 3,517 ₱ Lamplighter, at 10¾c.; 3,600 ₱ Fanny Hamilton, at 10¾c. ex ship; 603 ₱ Mary Fawyer, at 11c.; 3,983 ₱ Zingarella, by auction, at 10